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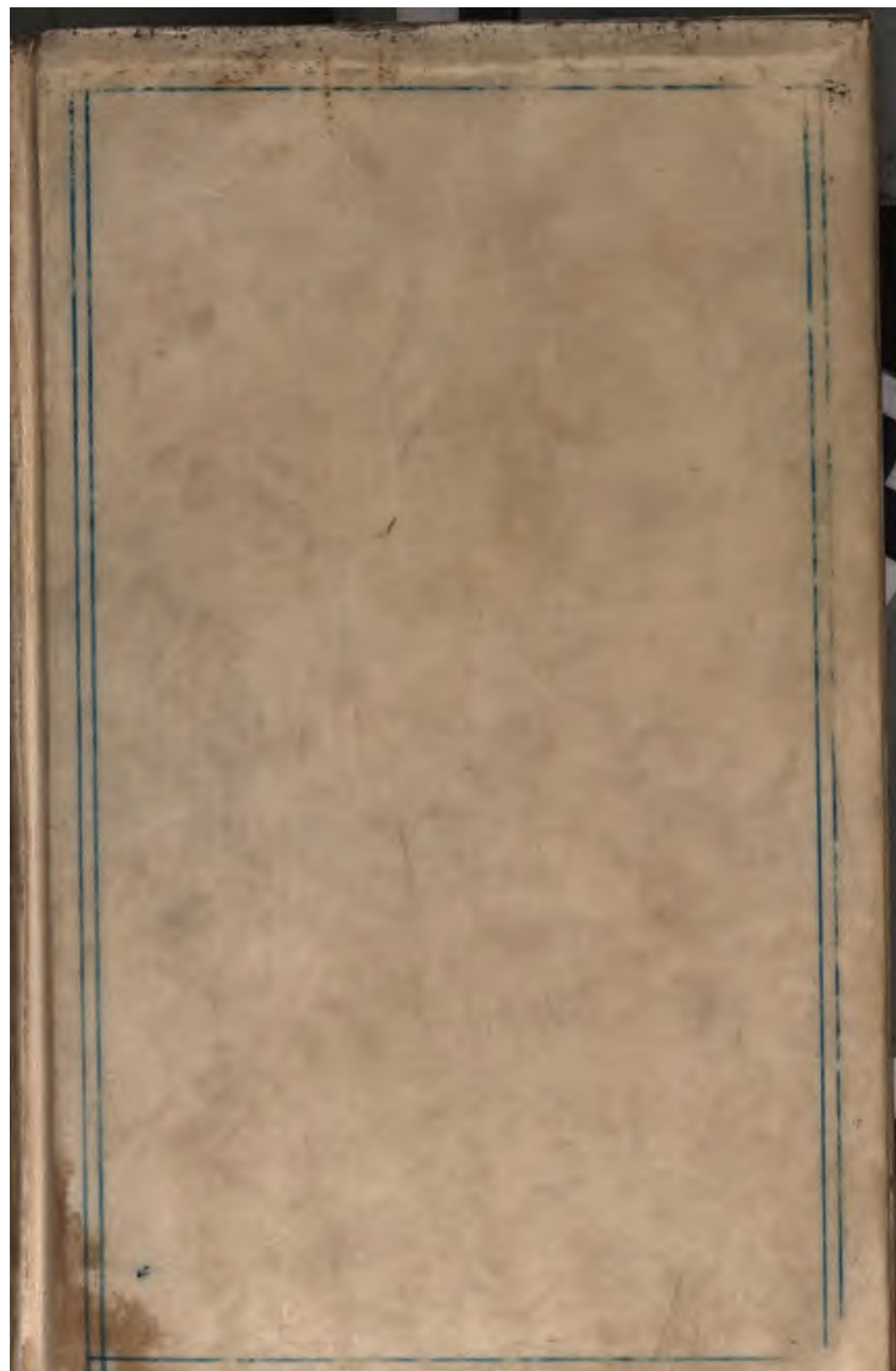
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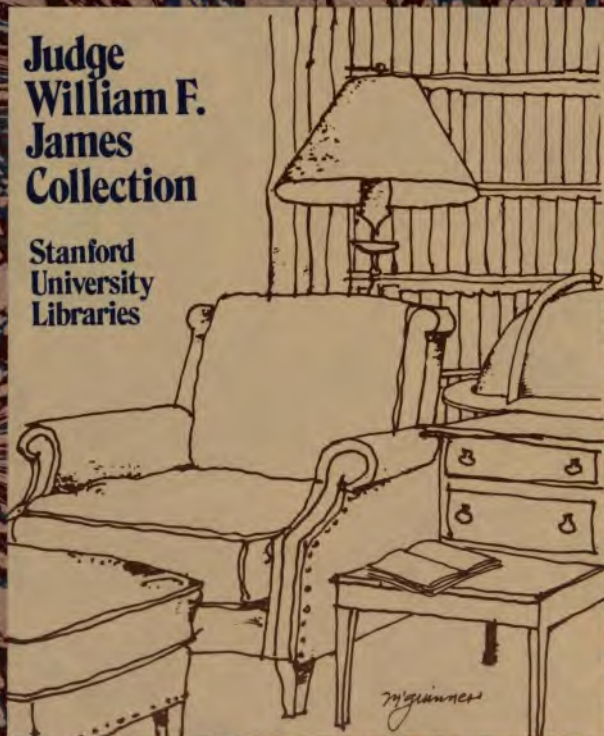
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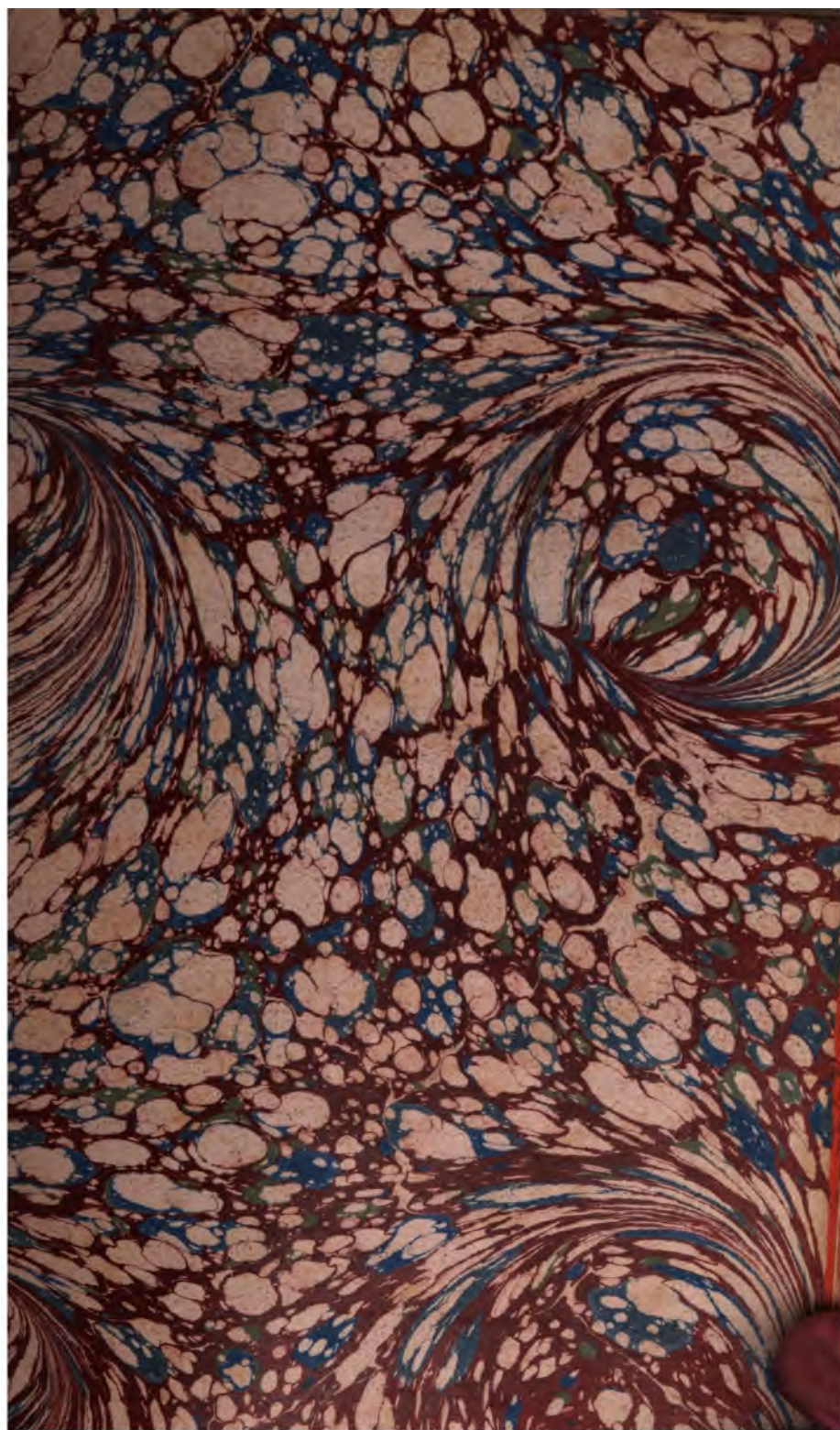
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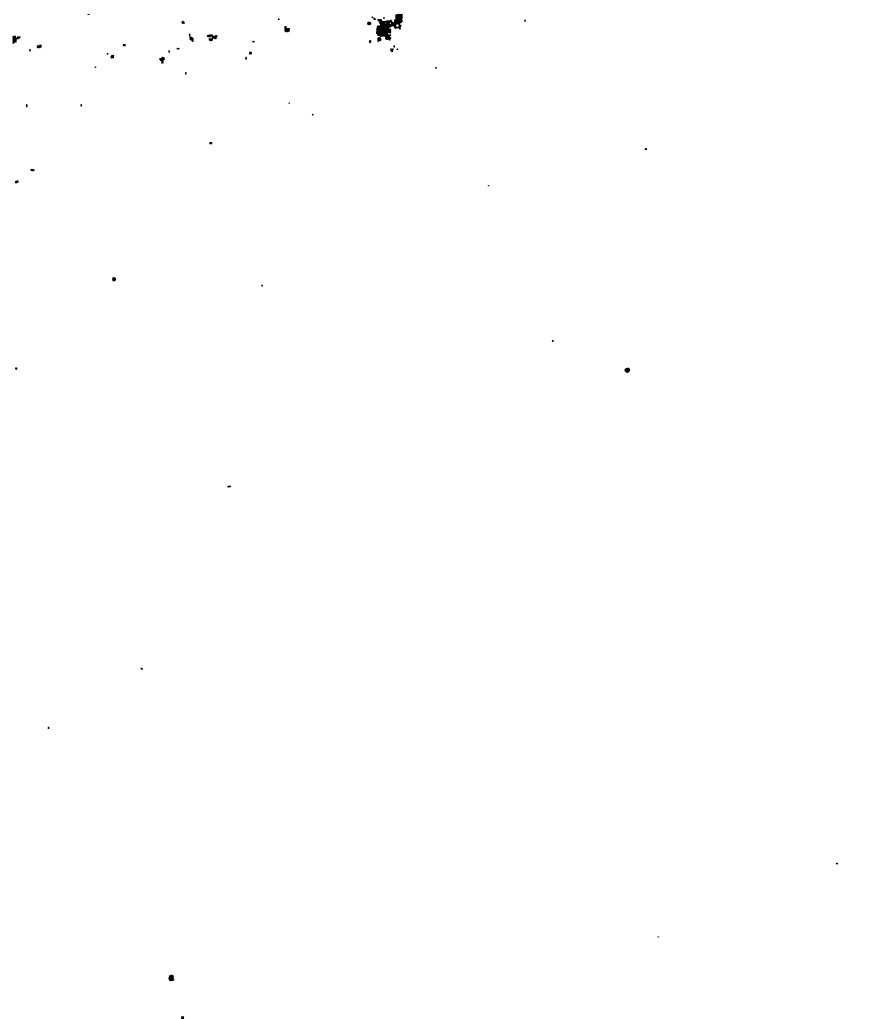


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- AUTHOR**—they that trust to authors, what difficulty they fall into. iii. 24:—are like birds that entering by the chimney, flutter at the false light of a glass window, for want of wit to find which way they came in. *ibid.*:—they that take their instruction from authors, are as much below the condition of ignorant men, as men of true science are above them. *ibid.*:—are like those that trust to the false rules of a master of fence, and through presumption are either killed or disgraced. iii. 37:—to be guided by general sentences read in authors, in any business whereof a man has not infallible science to proceed by, is a sign of folly. iii. 38:—and generally scorned under the name of *pedantry*. *ibid.* he that *owneth* the words and actions of a *person*. iii. 148:—authority the right of doing any act. *ibid.*:—is bound by the covenant made by the actor, no less than if he had made it himself. *ibid.*:—breaketh the law of nature by that done against it by the actor by his command. iii. 149:—the covenant made by mediation of the actor, not valid without the counter-assurance of the author. *ibid.*:—unless made without expectation of further assurance. *ibid.* things inanimate, beings irrational, idols, figments of the brain, cannot be authors. iii. 149-50. of authors two sorts, *simple* and *conditional*. iii. 152.

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BABEL—names originally imposed, forgotten at the tower of Babel. i. 16.
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BALAAH—his person not accepted by God, though he spake by him. iii. 426:—his act in blessing Israel was free and voluntary, but yet determined by God. v. 263.
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BAXTER—a reviler of Hobbes. iv. 435.
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- BEAUTY**—is honourable, as a sign of natural heat and of much issue. iv. 38. iii. 75.
- BEDE**—has somewhat of ghosts that said they were in purgatory. iii. 687.
- BEDLAM**—iii. 63.
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- BEGGARS**—their mode of saying their *pater-noster*. iv. 25:—have in their minds, no images or conceptions answering to the words. iv. 26.
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- BELLIAL**—the sons of, put to death for refusing to consent to the election of Saul. ii. 144.
- BELIEF**—the end or resolution of discourse beginning at the saying of some man. iii. 54:—in belief two opinions, of the saying of the man, and of his virtue. *ibid.* to believe in, a phrase never used but in the writings of divines. iii. 54:—has raised many disputes about the right object of the Christian faith. *ibid.*:—means, as it is in the Creed, not trust in the person, but confession of the doctrine. *ibid.*:—all men believe in God, how. *ibid.*:—all do not believe the doctrine of the Creed. *ibid.* the honour done in believing is due to the person believed in, when. iii. 55:—when we believe, without immediate revelation, that the Scriptures are the word of God, our belief is in the Church. *ibid.*:—they that believe what a prophet says in the name of God, believe him to be a true prophet. *ibid.*:—not to believe all the acts written by historians of Alexander or Caesar, gives no just cause of offence to any but the historian. *ibid.*:—whatsoever is believed on the authority of men only, is faith in men only. iii. 55. the proneness of men to believe anything from such as have credit with them, and can with gentleness and dexterity lay hold of their fear and ignorance. iii. 103:—to enjoin a belief in contradictories detects the want of supernatural revelation. iii. 106:—signs of not believing what they would have others believe, take away in the founders of religion the reputation of sincerity. *ibid.* belief is not subject to the commands, but to the operations of God. iii. 273, 462, 493. iv. 339:—is not voluntary. iii. 462, 493. ii. 62:—falls not under obligation. iii. 462, 518, 564:—unbelief is no breach of God's laws, but a rejection of them. iii. 273. to believe any person, we must hear him speak. iii. 587:—of them to whom never spake either God the Father, or the Son, it cannot be said that they believe God. *ibid.* every subject is to believe the sovereign. iii. 588:—the reason why in Christian commonwealths all men believe or profess to believe the Scriptures to be the word of God, in other commonwealths scarce any, is that in the former they are taught so from their infancy, in others they are taught otherwise. iii. 589–90. why true believers cannot do now, what they could in the times of the primitive Church. iii. 644:—without other words but in the name of Jesus. iii. 645. the most sincere men, without great knowledge of natural causes, most subject to rash belief. iii. 687. believing, is what. ii. 304:—to believe in, what. ii. 305:—definition of belief. iv. 29. is the admitting of propositions upon trust. iv. 30:—is sometimes as free from doubt as perfect knowledge. *ibid.*
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BLACK—is the privation of light. i. 464:—holes &c., reflecting no light, why they appear black. *ibid.*:—a body with small eminences on its superficies, why it appears black. *ibid.*:—also the sea ruffled with the wind. *ibid.*:—any combustible matter before burning. *ibid.*:—why burning glasses more easily burn black things than white. i. 464.

BLADDER—its swelling and bursting in the exhausted receiver, whence. vii. 21-2.

BLAKE—Admiral, holds Taunton for the parliament. vi. 327:—his battles with Van Tromp. vi. 384-7:—made one of their generals by the Rump. vi. 386:—causes Calais to surrender. *ibid.*:—defeats De Witt and De Ruyter. *ibid.*:—defeats Van Tromp. vi. 393.

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CIRCUMCISION—the sacrament of, instituted by God. iii. 398, 483. ii. 228:—it and the *Passover*, the sacraments of the Old Testament. iii. 406:—was omitted in the wilderness, and restored on coming into the land of promise. iii. 483. ii. 263. what it was under the *Old Covenant*, that *baptism* is under the *New*. ii. 263:—served only for a memorial, *ibid.*

CIRCUMSCRIPTIVE ET DEFINITIVE—terms signifying nothing, and used in Latin only that the vanity of them may be concealed. iii. 675-6. iv. 296-7.

CITATION — not esteemed an ornament amongst the ancients. iii. 712:—is a custom of late time. iii. 711-12.

DE CIVE—nothing in it contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—does not meddle with the civil laws of any particular nation whatsoever. ii. ded.:—describes the duties of men, first as *men*, next as *Christians*. ii. pref.:—takes its beginning from the matter of civil government, and proceeds thence to its generation and form. *ibid.*:—the part called *Liberty*, contains what. *ibid.*:—the part *Dominion*, what. *ibid.*:—the part *Religion*, what. *ibid.*:—the reasons which moved the writing of *De Cive*. *ibid.*:—the rules to himself by the writer, to leave the determination of the justice of all single actions to the law, not to dispute what are the laws of any government in particular, nor to appear to think that less obedience is due in an *aristocracy* or *democracy* than in a *monarchy*. *ibid.*:—to dispute no doctrines of theologians, save those which deny the obedience of subjects and shake the foundations of government. *ibid.*:—was privately dispersed amongst the author's friends before being published. *ibid.*:—the points most bitterly excepted against, that the civil power was made too large, liberty of conscience taken away, and kings set above the laws. *ibid.*:—these exceptions by whom taken. *ibid.*:—these knots thereupon tied by the author somewhat faster. *ibid.*:—the annotations added for the sake of whom. *ibid.*:—delivers so much only of the law of nature as relates to peace. ii. 49:—in it is explained the

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- CLAVIUS—takes what for the arc of a spherical angle. vii. 162:—denies the composition of ratio to be a composition of parts to make a total. vii. 235, 244.
- CLEMENT—the first Bishop of Rome after St. Peter. iii. 375, 522:—collected the Canons of the Apostles. *ibid.* *ibid.*
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- CLEKENWELL—report that the Jesuits were to have a convent there. vi. 240.
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- CELEUM EMPTEUM—do mention of in Scripture, nor ground in reason for. iii. 441, 455. iv. 347.
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crimes are measured, *how*. iii. 290 :—a fact against the law done from presumption of power, a greater crime than if done from hope of not being discovered. *ibid.* :—a fact done known to be a crime, a greater crime than if supposed to be lawful. *ibid.*

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the crime is extenuated by the tacit approbation of the sovereign. iii. 292.

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did never dare take the title of king, nor was ever able to settle his own absolute power on his children, *why*. vi. 299 :—one of the commissioners for the association and defence of Essex, Cambridge and other counties. vi. 316 :—lieutenant-general to the Earl of Manchester. vi. 322 :—gains the battle of Marston Moor. vi. 324 :—is excepted out of the self-denying ordinance, and made lieutenant-general to Fairfax. vi. 326.

his instruments and adherents. vi. 333-4 :—his practising with the army. *ibid.* :—says openly, *that he has the parliament in his pocket*. vi. 335 :—promises the king to restore him against the parliament. vi. 336 :—plots his escape, with what views. vi. 341-2 :—his address to the parliament as to dealing with the king. vi. 345 :—his probable views at this time. vi. 346 :—defeats the Scots at Preston. vi. 351 :—his demands of the parliament relative to the king. vi. 352 :—forces the parliament. *ibid.*

reduces the levellers who refuse to go to Ireland. vi. 366 :—is made a doctor of civil laws at Oxford. *ibid.* :—goes over to Ireland with the title of governor. *ibid.* :—subdues the whole nation in less than a twelvemonth. vi. 367 :—returns without waiting for the leave of the Rump, and is made general instead of Fairfax against the Scots. vi. 371 :—sends from Berwick a declaration to the Scots. vi. 372 :—his critical situation at Dunbar. vi. 373 :—defeats the Scots. vi. 374 :—defeats them again. vi. 376 :—defeats the

- King at Worcester. vi. 377:—gives the Rump warning to determine their sitting. vi. 383:—turns them out. vi. 388:—and is much applauded by the people. *ibid.*:—his proceedings. vi. 390:—installed *Protector*. vi. 392:—discovers a royalist plot against his life, how. vi. 394:—thrown out of his coach and nearly killed. vi. 395:—dissolves the parliament. vi. 396:—divides England into eleven major-generalships. *ibid.*
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- plural number with a verb of the singular. iv. 317.
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- HEDGES**—are set, not to stop travellers, but to keep them in their way. iii. 335:—resemble good laws. *ibid.*
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- HERO—the heroes of the Greeks were the giants of the Scriptures. iii. 446 :—heroes shed a lustre on the rest of men, resembling that of the heavens. iv. 444.
- HEROD—sought to kill Jesus, why. iii. 591.
- HESIOD—has written the genealogy of the beathen gods. iii. 639.
- HEZEKIAH—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent*. iii. 657.
- HINNON—the Valley of the Children of Hinnon. iii. 447.
- HISTORY—natural or political, not the subject of philosophy. i. 10.
- in it, the judgment must be eminent. iii. 58 :—the goodness of, consists in what. *ibid.* :—fancy has no place but in adorning the style. *ibid.*
- is the register of the knowledge of fact. iii. 71 :—is *natural* and *civil*. *ibid.*
- is what knowledge. iv. 27 :—the greater part of, is beyond doubt, why. iv. 30 :—is necessary for construing the writings of the dead. iv. 75.
- HOBBS—civil philosophy not older than his book *DE CIVI*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
- his philosophy not that which makes philosophers' stones. i. epis. to Reader :—what it is. *ibid.* :—commends not, but propounds only, aught of his to the reader. *ibid.*
- his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2 :—undertakes what. i. 12 :—his reason for reducing words to the forms of the predicaments. i. 28.
- his treatise *DE CORPORE* the only example of the right method in philosophy. i. 88.
- of geometry, gives in *DE CORPORE* only such as is new, and conducing to natural philosophy. i. 204.
- does not, in *DE CORPORE* examine things by sense and experience, but by reason. i. 217.
- has found the dimension of a circle, or it is not to be found at all. i. 307 :—found out a straight line equal to the arc of a circle, and the trisection of an angle by the rule and compass only. i. 316 :—has written only for those that agree with him in the use of words and appellations. i. 388.
- his doctrine concerning the beginning and magnitude of the world, what. i. 414.
- supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.
- honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
- speaks, in the *LEVIATHAN*, not of the men, but of power in the abstract. iii. ded. :—has alleged texts of Scripture to other purpose than ordinarily by others. *ibid.*
- disapproves not of the use of Universities. iii. 3 :—but points out what things may be amended in them. *ibid.* :—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.
- whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
- was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
- is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
- his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning the kingdom of God and policy ecclesiastical. *iii.* 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.* propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. *iii.* 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. *iii.* 631.

distrusts nothing so much as his own elocution. *iii.* 711:—is confident it is not obscure. *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, *why.* *iii.* 711-12:—returns to his interrupted speculations of bodies natural. *iii.* 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. *ii.* ded.:—studied philosophy from inclination. *ii.* pref.:—his original plan of the *DE CORPORE*, *what.* *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, *why.* *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. *ii.* 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. *iv.* ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric.* *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. *iv.* 50.

desires to have it noted against the new sect of Arians, that Christ was the *begotten Son of God.* *iv.* 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. *iv.* 256, 278:—for what reason. *v.* 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. *iv.* 262-3. believes the omnipotence of God, but dares not say *how* everything is done. *iv.*

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. *iv.* 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* *iv.* 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins.* *iv.* 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. *iv.* 382.

Hobbius Heauton-timorumenos. *iv.* 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414:—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVE* at Paris, to what end. *iv.* 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. *iv.* 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. *iv.* 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over-hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garisons of the enemy.* *iv.* 422. *iii.* 703:—which words signify *what.* *iv.* 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. epis. to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.

Bramhall's *Objections* to the *DE CIVE*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

the *Postscript* to *LIBERTY AND NECESSITY*. v. 435-6.

his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVITHAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6.

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that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*

were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.

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the faculties of his nature reduced to four kinds, *strength, experience, reason, passion*. ii. 1.

by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. *ibid.*:—has naturally a desire to consort with man. *ibid.*

all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*

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men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*

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if the pope as pastor of Christian men is to compel kings to do their duty, he is *king of kings*. iii. 583.

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of sovereigns that resisted before their subjects' eyes were opened. iii. 694:—others have holden the stirrup to him to mount into the throne of all Christian sovereigns, to ride and tire both them and their people at his pleasure. iii. 695. the web of his power begins where. iii. 695:—the first, second, and third and last knots thereof. *ibid.* the papacy no other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof. iii. 697-8:—started suddenly out of its ruins. iii. 698. the universal king of the ecclesiastics. iii. 698:—his spiritual power beyond his civil dominion, consists in the fear of excommunication &c. iii. 700. the authority ascribed to him by many living under other governments. ii. 79, n.:—the pretence of some that Christ has given him universal sovereignty. iv. 189. after the four first general councils, did what he pleased in religion. iv. 402:—his encroachments on the power temporal by claiming jurisdiction in all things *in ordine ad spiritualia*. vi. 111, 171, 215:—his second polity what, and began when. vi. 184:—the great mischief he does to kings on pretence of religion, is by setting one king against another. vi. 186:—lost his authority in England through crossing Henry VIII in his marriage with his second wife. vi. 187. the kings and states of Christendom let the pope's power continue, from what motives. vi. 189:—the pope did with the Scriptures the same that Moses did concerning Mount Sinai. vi. 190. POPULARITY—of potent subjects, its effects like those of witchcraft. iii. 320:—is more dangerous in a popular than in a monarchical government. *ibid.* the duty of the sovereign to ordain punishment for such as affect popularity with the multitude. vi. 218. POPULUS STUDIO STUPIDUS—I. 395. PORTENTA, OSTENTA—what, iii. 103, 427. POTENTIALITY—a word found only in School-divinity, as a word of craft to amaze and puzzle the laity. iv. 299. POVERTY—dishonourable. iii. 79:—needy men, and hardy, and discontented, are inclined to continue the causes of war. iii. 86:—and to stir up trouble and sedition. *ibid.*:—nothing so much afflicts the mind of man. ii. 159:—all poor men commonly lay the blame on civil government. *ibid.*:—no more justly than if they were to say they become in want by paying their debts. *ibid.* POWER—coercive, whence derived. i. 74:

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- TRADITIONS**—alleged by the Roman Church, and called the unwritten word of God, but old wives' fables. iii. 686:—some-

- what of them found in the ancient fathers. *ibid.*
- TRANSFIGURATION**—of our Saviour. iii. 619:—was a vision. *ibid.*
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- TRIANGLE**—straight lines drawn parallel to the base of a triangle, are to one another as parts of the sides cut off from the vertex. i. 192.
- TRIBUTE**—see **TAXES**.
- TRINITY**—not ascribed to God in the Bible. iii. 487:—the Trinity of witnesses on *earth*. iii. 488:—in that on *earth*, the unity is not of the thing. *ibid.*:—in that of heaven, the persons are of one and the same God, represented on three different occasions. *ibid.*
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- TRITONS**—the Sea-Gods of the Gentiles. iii. 99.
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- TRUTH**—not any affection of things, but of the proposition concerning them. i. 35, 38:—truth and falsity have no place but amongst such creatures as use speech. i. 36. iii. 23.
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TRUST—the good man deceived by too much. iii. introd.:—the evil man, by too little. *ibid.*

TYRANNY—a name given, by those that mislike it, to monarchy. iii. 171. ii. 93. signifies no more than *sovereignty*, in one or in many men, with some tincture of choler. iii. 706. ii. 95:—the toleration of a hatred of tyranny, is the toleration of hatred of commonwealth in general. *ibid.*

TYRANT—*tyrannicide*, not *regicide*, the name used by the Latin writers. iii. 315:—signified originally no more than a *monarch*. iii. 682:—afterwards, the hatred borne to monarchy by popular states. iii. 683.

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in a democracy or an aristocracy a subject that should by consent of all possess himself of the sovereign power, would be a legitimate monarch, not a tyrant. ii. 94-5:—if without such consent, he would be an enemy, but no tyrant. ii. 95:—he commonly called a *king*, that governs well, a *tyrant* that governs ill. *ibid.*

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TYRANNOPHOBIA—the disease of, the fear of being strongly governed. iii. 316.

ULYSSES—when others wept, alone wept not, why. iv. 267-8. v. 307:—would not have ventured again into the cave of Polyphemus. vii. 354.

UMBRAE—what the Latins so called. iii. 96.

UNDERSTANDING—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. *ibid.* the understanding peculiar to man, is the understanding of his thoughts by the contexture of the names of things. iii. 11, 28:—is nothing but the conception caused by speech. iii. 28.

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UNION—all uniting of private men, if for evil intent, is unjust. iii. 223:—if for intent unknown, dangerous. *ibid.*

a *union* of men, is what. ii. 68. iv. 70, 121:—is made by what covenant of every man. iv. 121-2.

UNITY—a name given to the infinite number of number. i. 413.

UNJUST—may be resolved into what. i. 74:—that taken to be unjust which it has been the custom to punish, from what cause. iii. 91.

UNIVERSAL—nothing universal, but names. i. 20, 106. iii. 21. iv. 22:—names so called, why. i. 20. iii. 21.

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UNIVERSE—is the aggregate of all bodies. iii. 381, 672. iv. 349:—no part thereof, that is not *body*. iii. 381, 672.

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are the fountains of civil and moral doctrine, and care should be taken to keep it pure, both from the venom of heathen politicians, and the incantations of deceiving spirits. iii. 713.

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nation as the Wooden Horse to Troy. vi. 213:—no lasting peace till they direct their studies to teaching absolute obedience to the laws of the king, and his edicts under the Great Seal. vi. 233:—are the core of rebellions. vi. 236:—the doctrine fit to be taught there, what. *ib.* the University of Oxford purged by the parliament. vi. 347.

all the universities of Europe hold sensation to proceed from species. vii. 339. the people stirred up to resist the then supreme civil power by men which came from the universities. vii. 344.

URIAH—put to death by David. iii. 200.

URIM AND THUMMIM—how translated in the Septuagint. iii. 557. vi. 279.

UTILE—good as the means, or profitable. iii. 42:—*jus* and *utile*, is in the state of nature the same thing. iv. 84.

UXBRIDGE—the treaty of. vi. 327.

UZZAH—slain for putting out his hand to sustain the ark. iii. 370. vi. 172.

VACUUM—argument of metaphysicians against the existence of vacuum. i. 109. an unanswerable argument against a vacuum. i. 414. vii. 17:—the disputation both for and against, carried on with probability enough. i. 414:—but in all the arguments for, something wanting to conclude them firmly. i. 415-16:—arguments of Lucretius for a vacuum. i. 416-19:—arguments of later writers. i. 420-25:—other phenomena to prove vacuum. i. 425:—how two bodies, contiguous in a common superficies, may be separated without a vacuum. i. 476. vii. 17-18:—the experiment of water enclosed in a vessel for proving a vacuum. i. 422, 517:—the cause of this phenomenon the same with that of thunder. i. 518. problems of vacuum. vii. 17-24, 89-95:—is not proved by any experiments with the engine at Gresham College. vii. 22-3. no place empty where God is, nor full where he is not. vii. 89.

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VAIN-GLORY—see *GLORY*.

VALENTINUS—his heresy, what. iv. 392:—condemned by what words in the Apostles' creed. *ibid.*

VALOUR—magnanimity in danger of death or wounds. iii. 44.

VALUE—of a man, is measured by comparing him with others. iii. 647.

VAN CULLEN—Ludovicus, approached nearer than Archimedes to determining the dimension of the circle. i. 287.

- VANDALS**—so long as they were in Christendom, the Arian heresy never extinguished. vii. 77.
- VANE**—and others, sent by the Rump to offer the Union to Scotland. vi. 378:—his axiom as to judging the army. vi. 409:—one of the *Committee of Safety* of Wallingford house. vi. 411.
- VAN TROMP**—engages with Blake off the Goodwin Sands. vi. 384:—endeavours to engage again, but his fleet is scattered by a storm. vi. 386:—engages again with Blake and has the best, and hangs out a broom from his mast-head. *ibid.*:—fights again and is worsted. vi. 387.
- VATES**—the heathen poets, why so called. iii. 413.
- VAYGATES**—where situated. vii. 160.
- VELEITY**—the appetite so called by the Schools, is what. iv. 41.
- VELOCITY**—is motion according to length. i. 112, 113, 204, 218:—may make a magnitude of motion consisting of *four* dimensions. i. 112.
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is motion, which in a certain time passes over a certain space. i. 142:—is exposed by exposition of the time, and of the space to be passed through. *ibid.*
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- VENICE**—its great council doth nothing but choose the magistrates, &c. iv. 136:—but has nevertheless the supreme authority. *ibid.*:—is an aristocracy not subject to dissolution, why. iv. 169:—its origin, what. vi. 151.
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- VENTRILOQUIST**—forms his voice not by emission of the breath, but by drawing it inwards. i. 498. iii. 434:—by weakening makes his voice appear to come from afar. *ibid.* *ibid.*:—is able to make men believe it is a voice from heaven. iii. 434.
- VERB**—our Saviour by some called the *Verb* of God. iii. 410.
- VERSE**—to what purposes appropriated by the Greeks. iv. 445:—was afterwards chosen by the poets, why. *ibid.* 446:—its antiquity greater than that of letters. *ib.*:—the verse of the Greeks and Latins was *hexameter*, ours is of *ten syllables*, why. iv. 446.
- VERSUTIA**—shifting. iii. 60:—putting off a present danger by engaging in a greater. *ibid.*:—*versura*, taking money at usury to pay interest. iii. 61.
- VESPASIAN**—interprets in his own favour the prophecy concerning our Saviour. ii. 253:—his judgment in the case of the quarrel between the senator and the knight of Rome. vii. 331, 341, 356.
- VICE-GOD**—sovereign kings, and such as have sovereign authority, are vice-gods here on earth. iv. 199.
- VICEROY**—what. iii. 227:—must act in the king's name. *ibid.*:—to deny obedience to the viceroy, is to sin against the sovereign. ii. 226:—the sin of treason. *ibid.*
Christ was *viceroy* only, as was Moses also. ii. 254.
- VICTOR**—in the contention of which shall exceed in benefiting, the victor is pleased with his victory, and the other revenged by confessing it. iii. 88.
- VIETA**—a most admirable geometrician. i. 314:—in him was at the highest the way of analysis by squares. vii. 188.
- VILE**—the object of his contempt, each man calls *vile* or inconsiderable. iii. 41.
- VIOLENCE**—used by men that invade for gain. iii. 112:—by the invaded to defend themselves. *ibid.*:—by others, for glory. *ibid.*:—proceeds from controversies concerning *meum* and *tuum*, good and bad &c. iv. 131.
- VIRGIL**—dipping for verses in. iii. 103:—his description of *Tartarus*. iii. 445:—honours Augustus Cæsar and others, in the characters of *Æneas* and his companions. iv. 447:—his description of the funeral games of *Anchises*, of the duel of *Æneas* and *Turnus*. iv. 452.
- VIRGIN MARY**—God spake to her by the vision of an angel. iii. 423:—how an image of *Venus* came to be called an image of the *Virgin Mary*. iii. 660.
- VIRGINIA**—the government of, committed to an assembly in London. iii. 216.
- VIRTUE**—something valued for eminence. iii. 56:—consisteth in comparison. *ibid.*
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- VISION**—is made by beams constituting a cone, the vertex of which is in the eye. i. 462.
- a body placed in one of the foci of an ellipse, why it is not distinctly seen in the other. i. 494.
- nothing visible but in a medium less opaque. i. 523.
- beatifical vision*, an unintelligible word of the Schoolmen. iii. 51.
- to say that one has seen a vision or heard a voice, is to say that one has dreamed between sleeping and waking. iii. 361:—those that observe not their slumbering, how they often take their dreams for visions. iii. 8, 362.
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- whether if a child, new born but with open eyes, can see. vii. 83.
- VITELLIO**—defended by Wallis. vii. 264.
- VOLITION**—is what. iii. 679:—the Schools use *voluntas* for *volitio*, that is the effect for the cause. *ibid.*
- VOLUNTARY**—act, that which proceeds from the will, and no other. iii. 48. iv. 68-9:—no act made voluntary by *inclination*. iii. 49:—intervenient appetites or aversions make no act voluntary or involuntary. *ibid.*:—actions are voluntary, that have their beginning from aversion or fear of consequences, as well as those proceeding from appetite. *ibid.* of all voluntary acts, the object is some good to oneself. iii. 120, 138.
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- the action of a man throwing his goods into the sea to save the ship, is purely voluntary. iv. 69:—of a man going to prison, not so. *ibid.*:—actions proceeding from *sudden anger* or *appetite*, are voluntary so far as a man can discern good from evil. *ibid.*
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- VOLUPTUOUS**—philosophy neglected by voluptuous men, why. i. ep. to Reader.
- VOW**—contrary to the law of nature, why in vain. iii. 126. ii. 22:—if the thing be commanded by the law of nature, not the vow, but the law is binding. *ib. ib.*
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- VULGAR**—the vulgar, all men but ourselves and a few others, whom for concurring with ourselves we approve. iii. 110:—who comprehended under that name by vain-glorious men. iii. 283.
- WAGGON**—with a board for a sail, its motion. i. 340.
- WAKES**—our *wakes*, an imitation of the *Bacchanalia*. iii. 663.
- WAKING**—why in men waking the phantasms of things past are more obscure than those of things present. i. 396:—succession of one thought to another, not so uncertain in waking as in sleeping men. i. 398.
- WALES**—rises against the parliament, but is soon pacified. vi. 349.
- WALK**—children learn to walk, not by precept, but by using their feet. i. 55, 64.
- WALLINGFORD-HOUSE**—the council of officers at. vi. 403:—oblige Richard Cromwell to dissolve the parliament. vi. 406:—choose a *Committee of Safety*. vi. 411:—produce their model of government. vi. 413-14:—breaks up. vi. 414.
- WALLIS**—dedicates a book to Owen, Oliver's Vice-Chancellor. iv. 416:—deciphered the letters of the king. *ibid.*:—pretends that he did it to the king's advantage. *ibid.*:—entered into the *Covenant*. iv. 418:—and took the *Engagement*. *ibid.*:—assisted the assembly in making the *Directory*. *ibid.*:—guilty of all the treasons, murders, and spoil committed by Oliver or the parliament. iv. 418:—and of all the crimes, the great one not excepted, done in the rebellion. iv. 419:—takes Hobbes by the throat for a fault in his *LEVIATHAN*, made so by misconstruction. iv. 420:—charges him with writing

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when overcharged with inhabitants, the last remedy is war. iii. 335.

the world, or the soul of the world, is God, the saying of the philosophers. iii. 351.

God is the cause of the world. iii. 351. its creation and destruction, why not miracles. iii. 429-30.

the world to come, how to be interpreted. iii. 456:—in Scripture three worlds, the *old*, the *present*, and the *world to come*. iii.

456, 629:—the *first*, from Adam to the flood. *ibid.*:—the world which Christ shall come to judge. *ibid.*

in Scripture but two worlds, the *present*, and that which shall be after the day of judgment. iii. 478.

its conflagration in the day of judgment. iii. 597, 632.

the business of, consists in a perpetual contention for honour, riches, and authority. iii. 702.

as it was created, so it is governed by God. iv. 165.

the same internal motion that is supposed in all the concrete parts of the world, is supposed in all the parts however small. vii. 49.

of the system of the world. vii. 95-107.

WORSHIP—the doctrine of God's worship, not the subject of philosophy. i. 11.

the natural worship of power invisible, such expressions of reverence as men use towards men. iii. 98.

of images, invented by the Gentile legislators. iii. 101.

the laws of God touching his honour and worship. iii. 348:—his worship is the external signs in the words and actions of men of their opinion of his power and goodness. *ibid.* ii. 210. iv. 257, 362.

the proper signification of the word. iii. 349, 647. ii. 210.

the three external parts of, *praise, magnifying, and blessing*. iii. 349, 647. ii. 211:—arise from internal honour. *ibid.* ii. 210.

natural worship, are attributes and actions. iii. 349. ii. 211:—*arbitrary*, those so made by institution or custom. *ibid.* ii. 212.

commanded and voluntary. iii. 349. ii. 212:

—of worship *commanded*, not the words or actions, but the obedience is the worship. iii. 350:—of *voluntary*, the essence is in the opinion of the beholders. *ibid.* words and actions intended to honour, but appearing ridiculous to the spectators, are no worship, why. iii. 350.

public and private. iii. 350. ii. 212:—*public* worship is that of the commonwealth. iii. 350:—in respect of the commonwealth, is free, in respect of particular men not so. *ibid.*:—*private* is in secret free. iii. 350. ii. 213:—in sight of the multitude never without some restraint. *ibid.* *ibid.*

its end amongst men, power. iii. 350. ii. 213.

done to God, proceeds from duty. iii. 350:—is directed by the rules of honour dictated by reason. *ibid.*

of divine worship, the actions must always be signs of intention to honour. iii. 353. ii. 216:—the actions are what. *ibid.* *ibid.*:—to speak considerably of God, a part of rational worship. iii. 353. the heathen worship of images, absurd. iii. 354. ii. 218:—the actions of their worship, reasonable. *ibid.* *ibid.* should be, not only secret, but especially public and in the sight of men. iii. 355. ii. 218. obedience, the greatest worship of all. iii. 355. ii. 218. the commonwealth should exhibit to God but one worship. iii. 355. *public* worship, what. iii. 355. ii. 219:—its property, to be *uniform*. *ibid.* *ibid.*:—where many sorts allowed, there no public worship. *ibid.*:—in public worship, the attributes of God to be taken for signs of honour, are ordained by the sovereign. iii. 356. of actions, such as naturally are signs of contumely cannot by human power be made a part of divine worship, nor such as are naturally signs of honour be separated from it. iii. 356. ii. 220:—of actions indifferent, such as the commonwealth shall ordain, are to be used by the subject in public worship. *ibid.* *ibid.* all words and actions that betoken fear to offend, or desire to please, are worship, whether sincere or feigned. iii. 647. worship *civil* and *divine*. iii. 647, 651. ii. 225:—to fall prostrate before a king, is but *civil* worship. *ibid.* *ibid.* *ibid.*:—to take off the hat in a church, *divine*. *ibid.* *ibid.*:—the distinction lies not in the word or action, but in the intention. *ib.* *ib.* *ib.* to worship an image, what. iii. 651. that which is not a sign of internal honour, is no worship. iii. 651-2. divine worship paid to a sovereign under terror of death, is no scandal or stumbling-block to others, why. iii. 653:—to worship God turning the face towards an image, is not to *worship* the image, but to acknowledge it *holy*. *ibid.* *scandalous* worship, is but seeming worship. iii. 655:—a worship of images which is *scandalous* and a sin, but not *idolatry*. *ibid.* if an unlearned man, by command of his idolatrous king, worship an idol for fear of death, he doeth well. iii. 656:—but if he had fortitude to suffer death, he should do better. *ibid.* the sum of the worship of images, is what. iii. 656:—the worship of saints and images still practised by the Church

of Rome, is not allowed by the word of God. *ibid.*

no authority, neither in the law of Moses nor in the Gospel, for the worship of images or other representation of God set up by men to themselves. iii. 659:—Christian kings are not to be worshipped by any act signifying esteem of his power greater than mortal man is capable of. *ibid.*

the right of judging the manner of God's worship belongs to the sovereign power. ii. 222:—no man worships God, who doth not those things whereby he appears to others to honour him. *ibid.* nature dictates neither the manner of God's worship, nor any article of our creed. iv. 294.

WORTHINESS—the worth of a man, is so much as would be given for the use of his power. iii. 76. iv. 39:—is not absolute, but depends on the need and judgment of another. *ibid.*:—the public worth of a man, is the value set on him by the commonwealth. *ibid.*

worthiness, how it differs from the worth of a man. iii. 84:—a man may be worthy of what he cannot be said to merit or deserve. *ibid.*

the difference of worth, an effect not of wit or any natural quality, but of the will of the sovereign. iii. 283.

ZACCHÆUS—the publican. iii. 503:—our Saviour's accepting his invitation in order to convert him, treated as a crime. *ibid.*

ZACHARIAS—Chilperic deposed by Pope Zachary. iii. 109. vi. 178:—his act the greatest crime incident to human nature. iii. 183.

ZADOC—made high-priest by Solomon. iii. 419, 571.

ZEAL—a dangerous opinion, that any man may kill another, in some cases, by right of zeal, whence proceeding. iii. 708:—the pretence of *jus zelotarum* condemned. iii. 709:—is against both the justice and the peace of the commonwealth. *ibid.*

ZEBEDEE—the mother of the sons of Zebedee, her petition to Christ. ii. 255.

ZECHARIAH—prophecied in the Captivity. iii. 373:—his text, *two parts therein shall be cut off and die &c.* iii. 596, 631, 633.

ZEDEKIAH—the false prophet. iii. 385.

ZENO—his famous argument against motion, in what it consisted. i. 63:—believed it himself to be true. *ibid.*:—wherein false. *ibid.*:—taught his school in the

- Stoa*, iii. 667. vi. 98 :—the story of his beating his man. iv. 251. v. 147.
- ZEPHANIAH—the prophet. iii. 373.
- ζῆω, ζύμη—i. 324 :—*fermentation*, or the motion which congregates homogeneous, and dissipates heterogeneous bodies. ib.
- ZION—is in Jerusalem on earth. iii. 439.
- ZODIAC—a latitude of about 16 degrees. i. 429 :—within it are contained the orbits of all the planets. *ibid.*
- ζωγία—taking alive. iii. 189 :—now called *quarter*. *ibid.*
- ζῶον πολιτικόν—man so called by the Greeks. ii. 3.

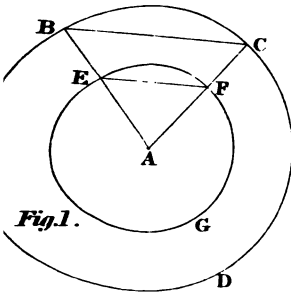


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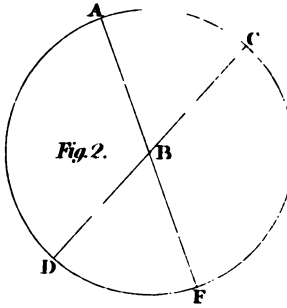


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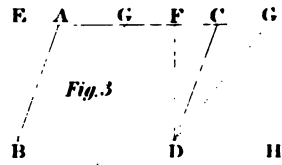


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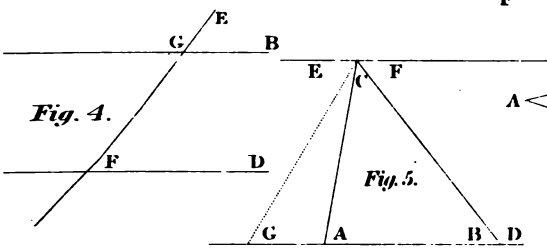


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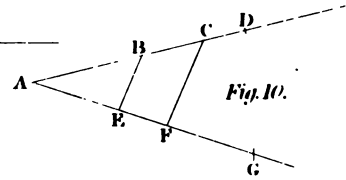


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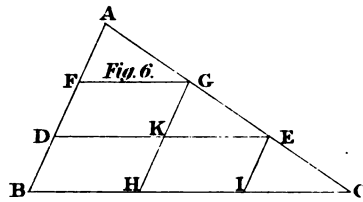


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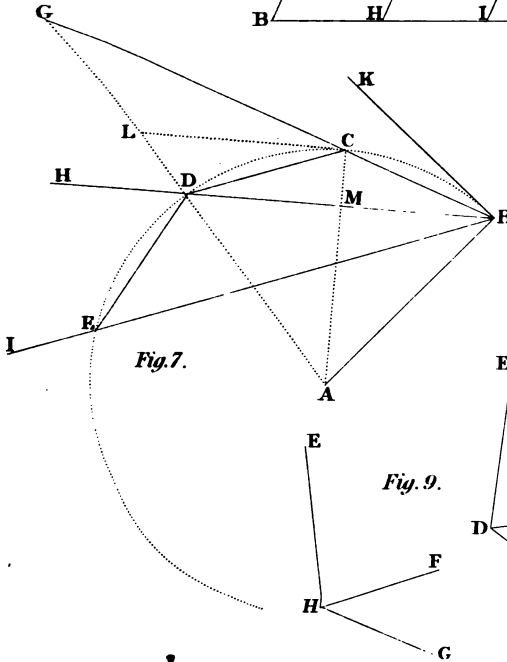


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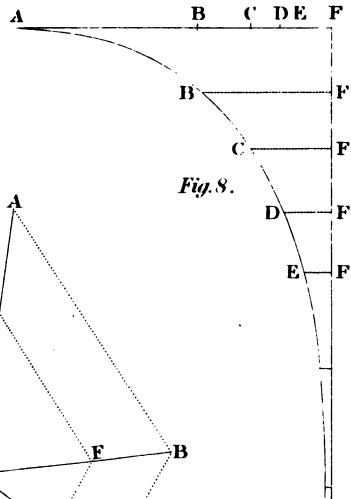


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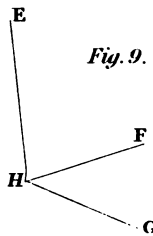


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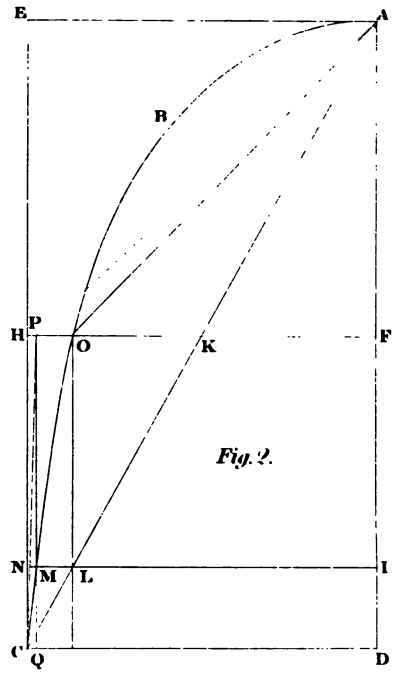
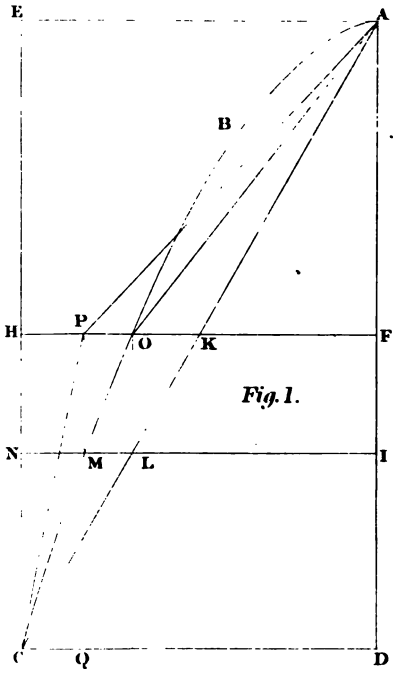






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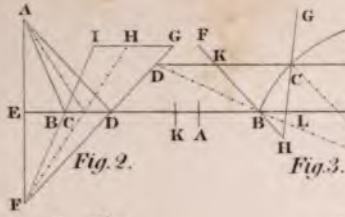


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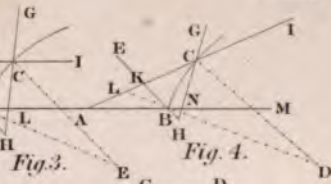


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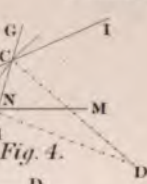


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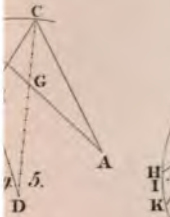


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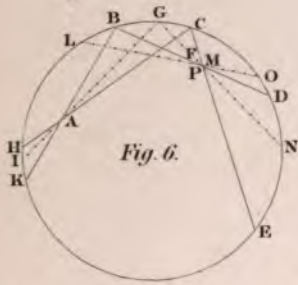


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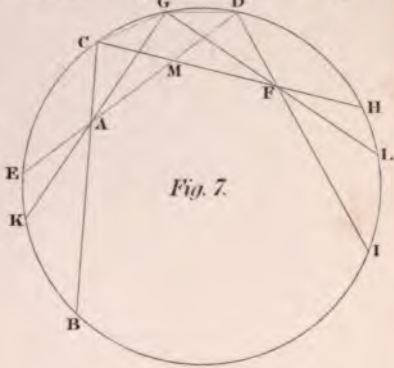


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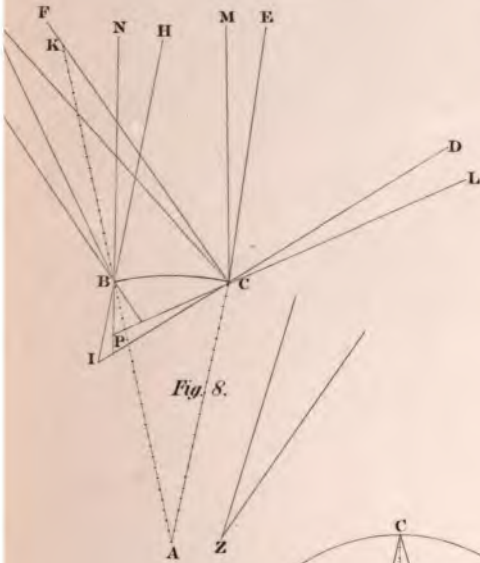


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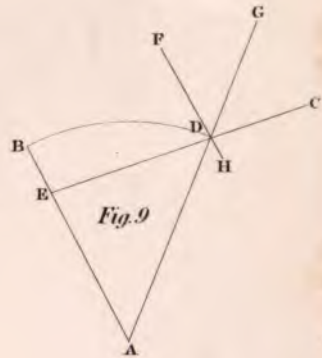


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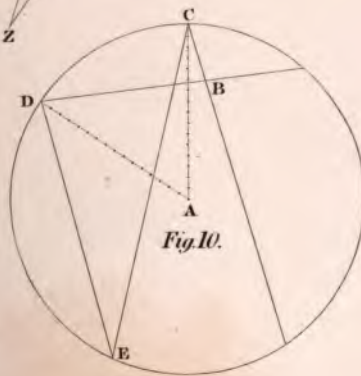
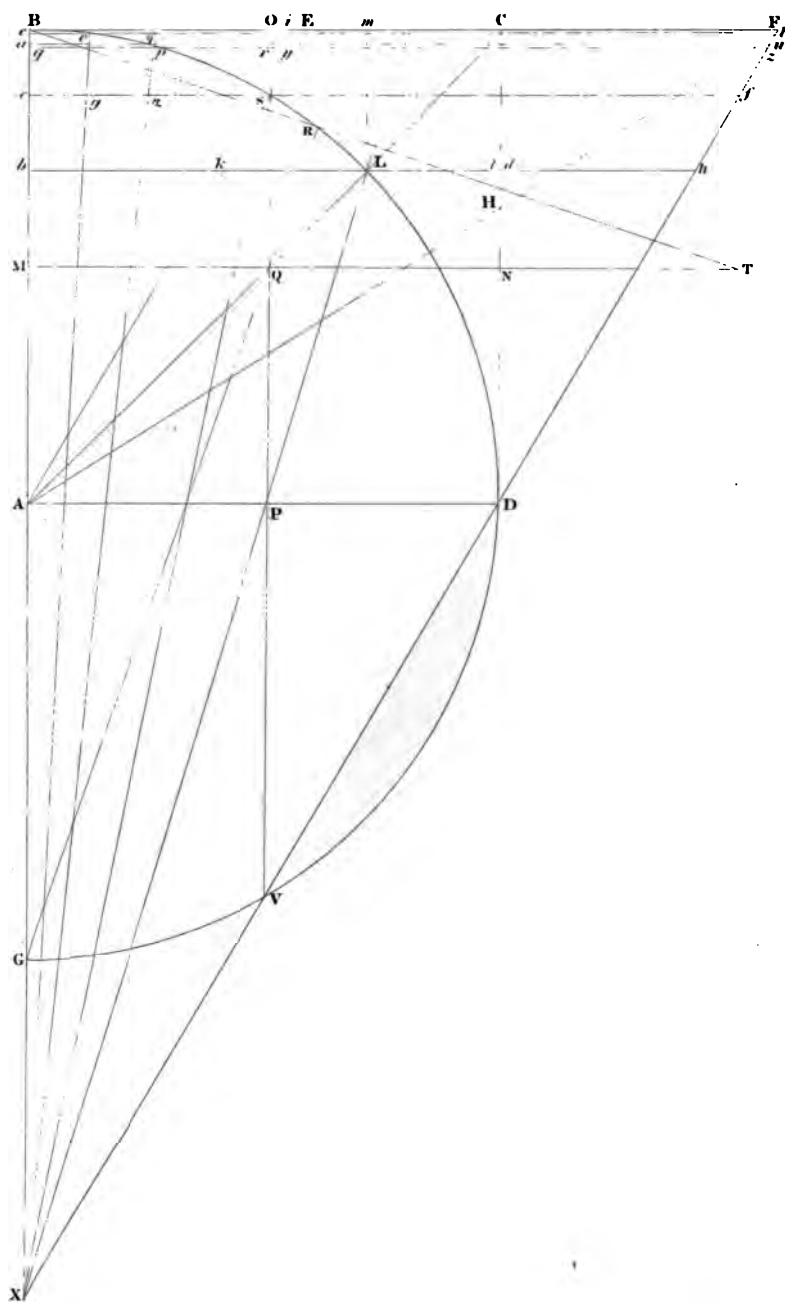
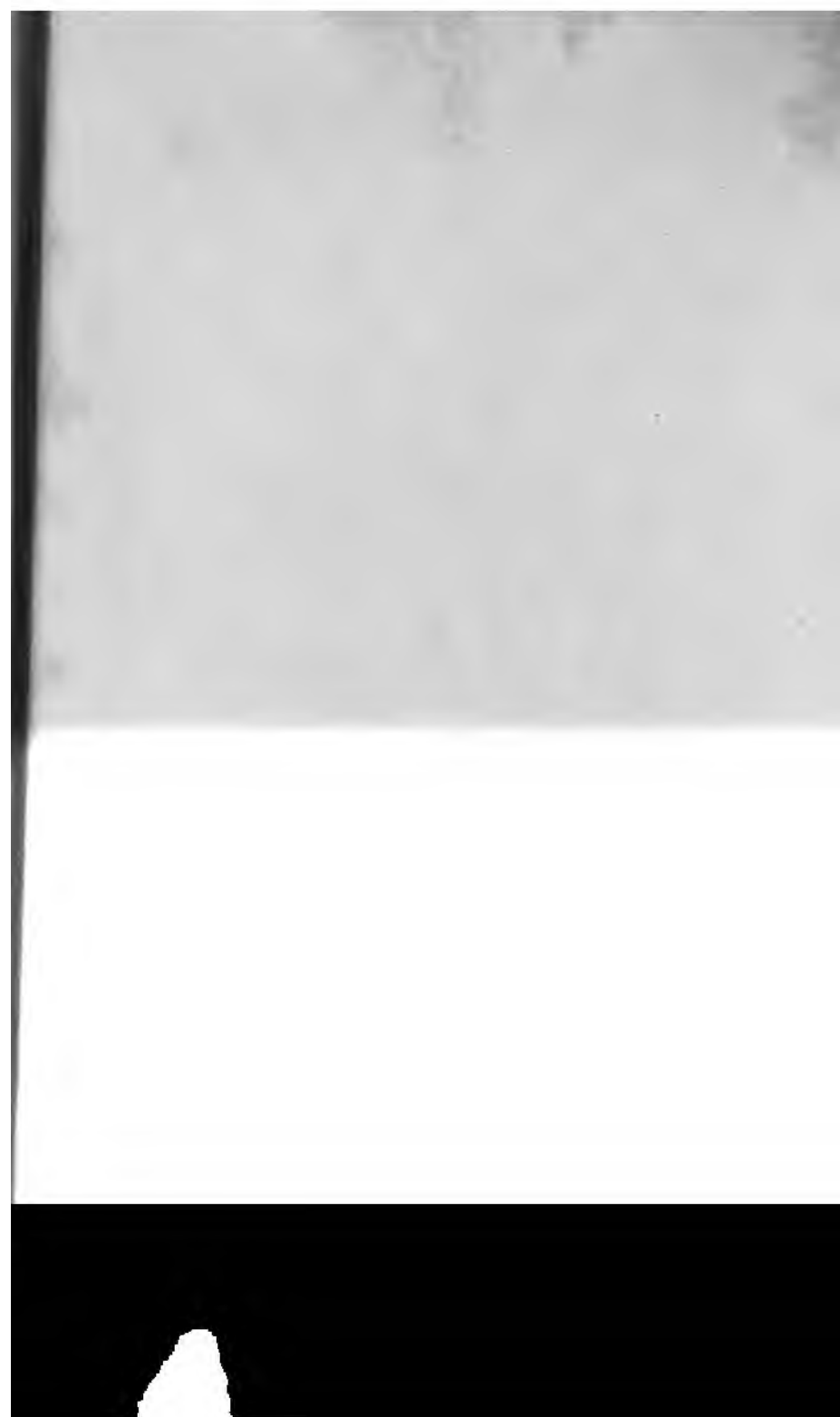
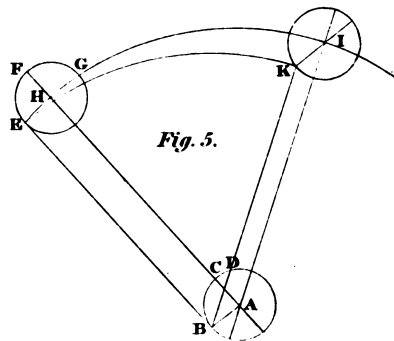
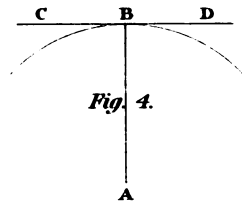
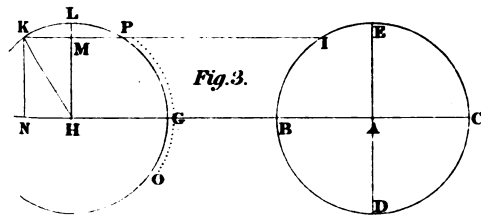
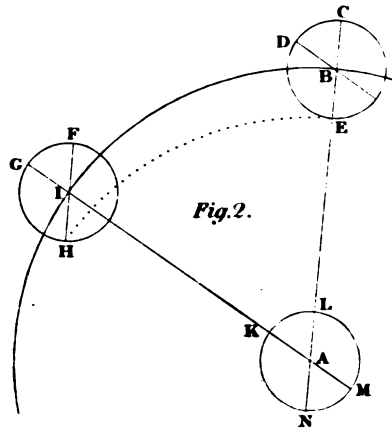
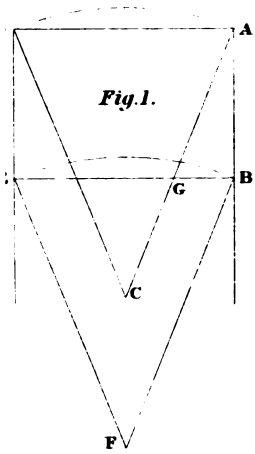


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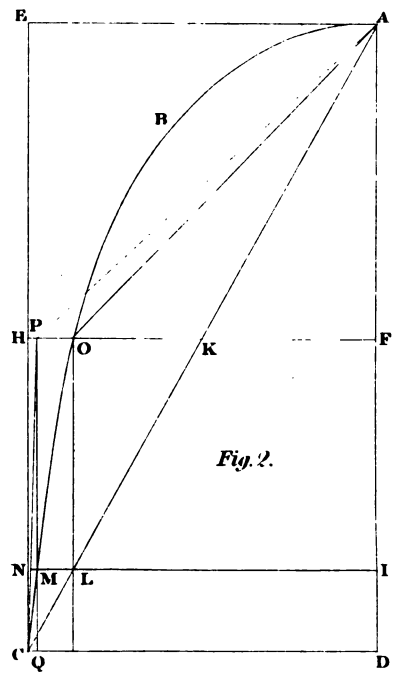
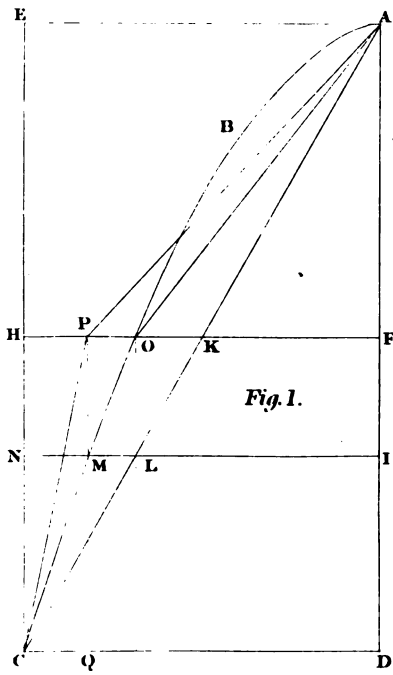




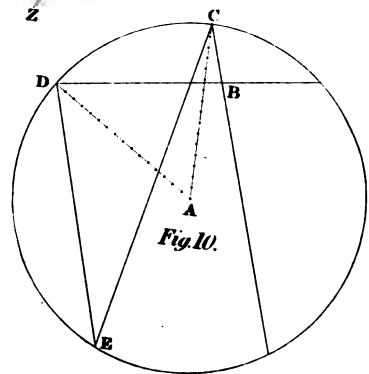
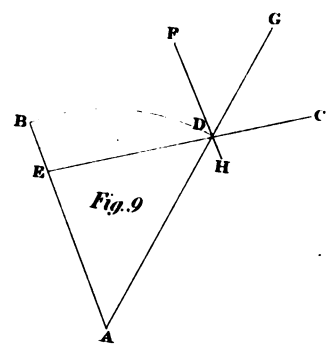
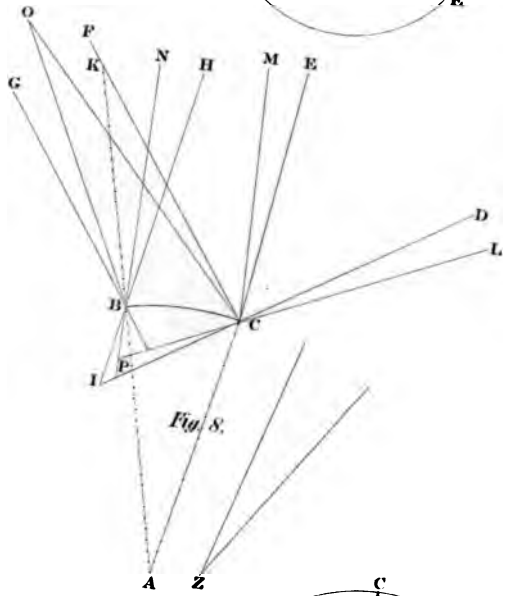
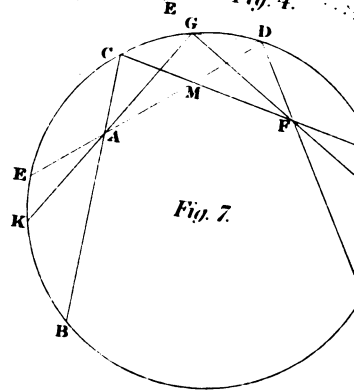
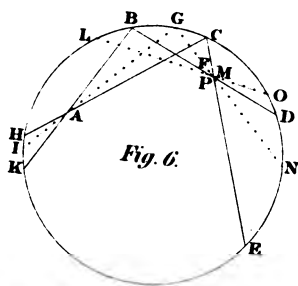
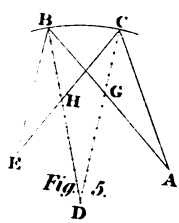
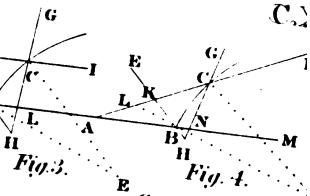
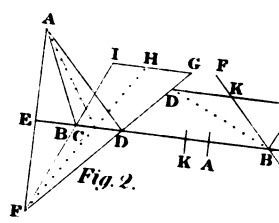
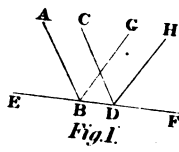










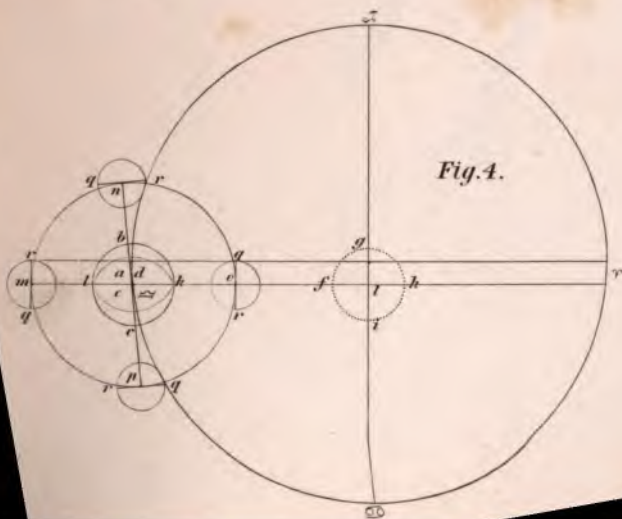
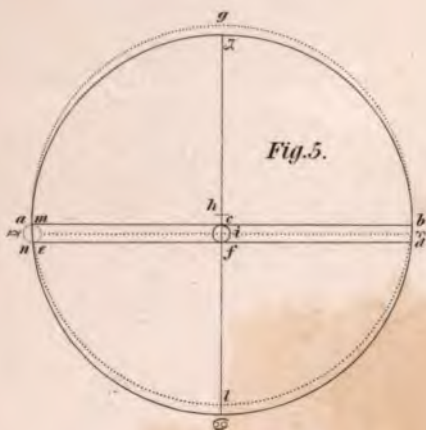
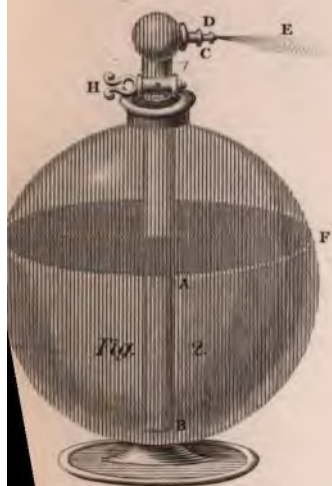
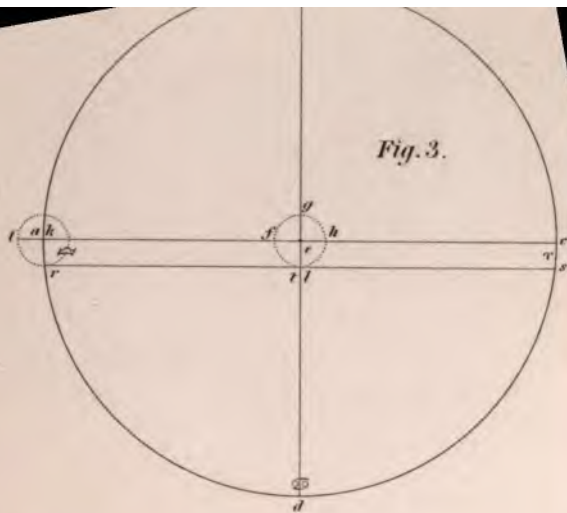




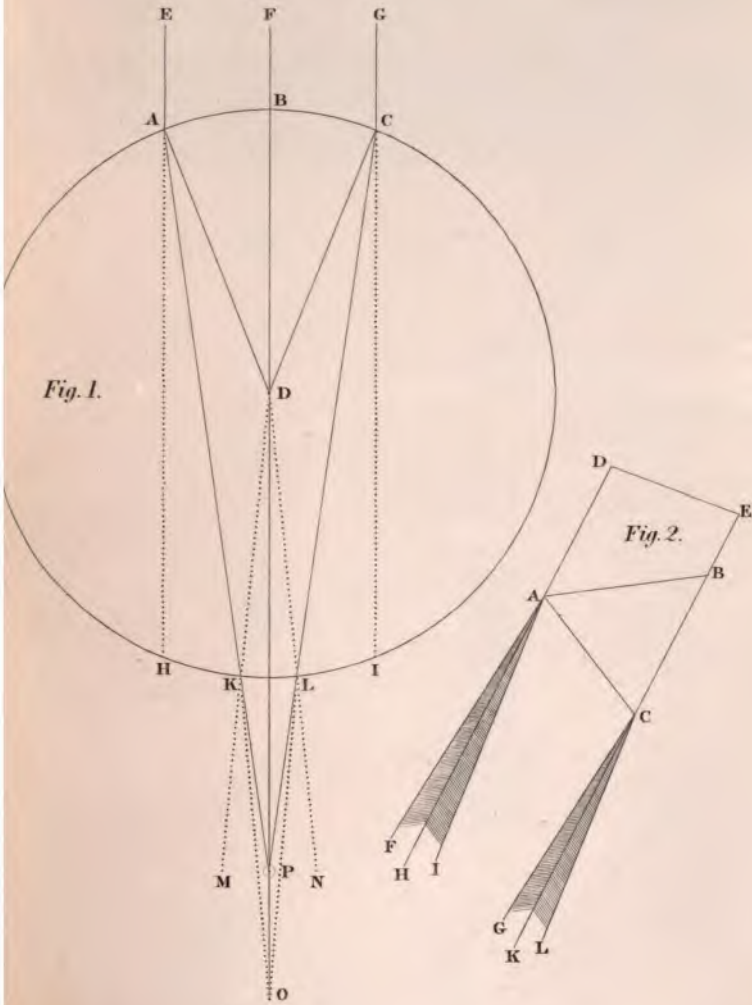




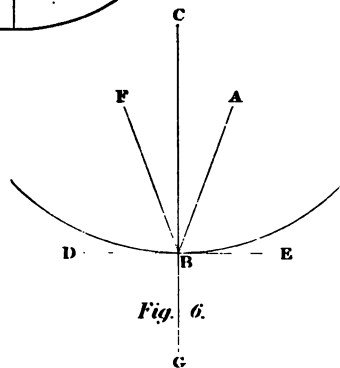
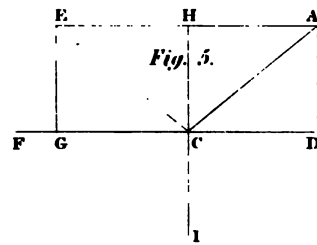
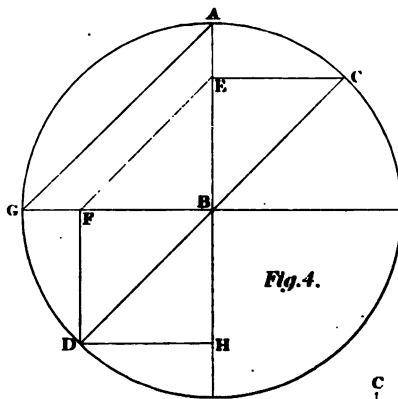
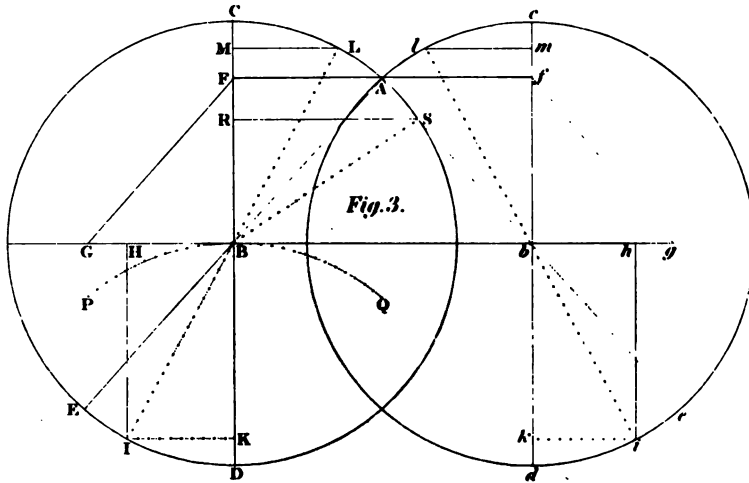
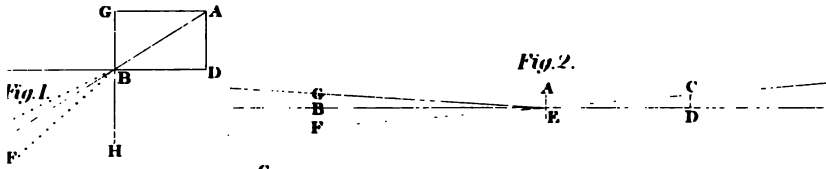




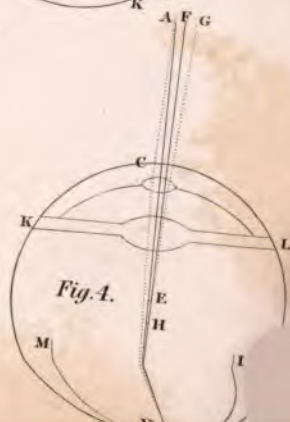
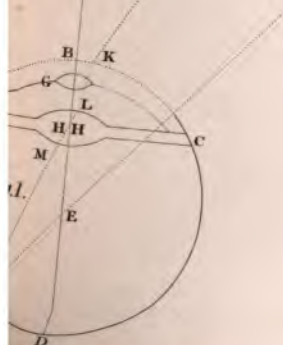
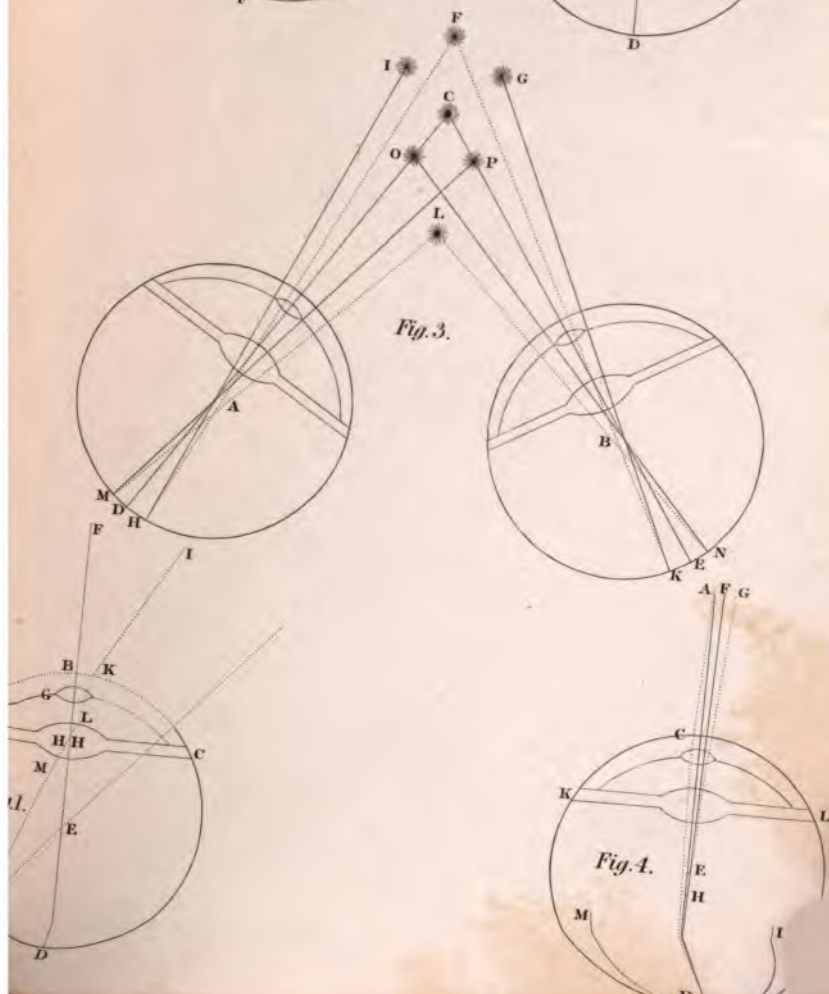
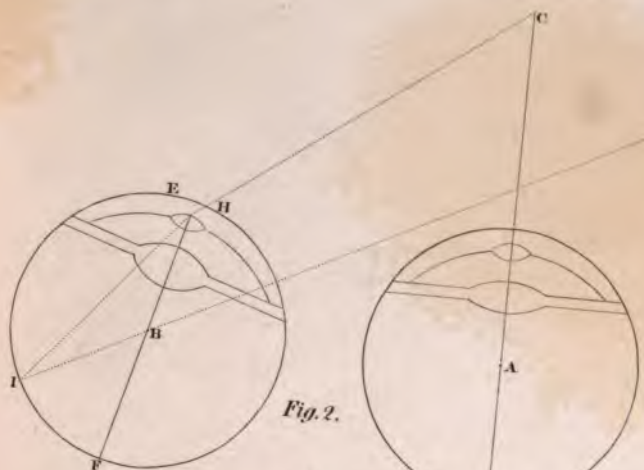




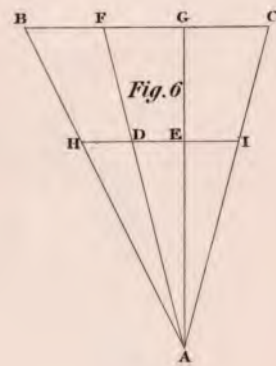
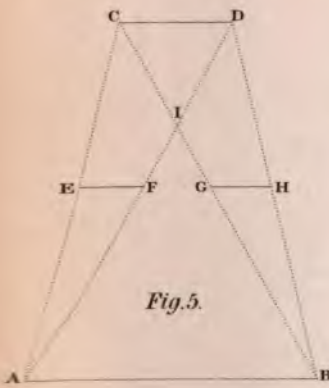
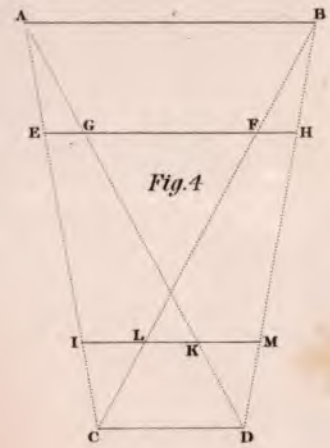
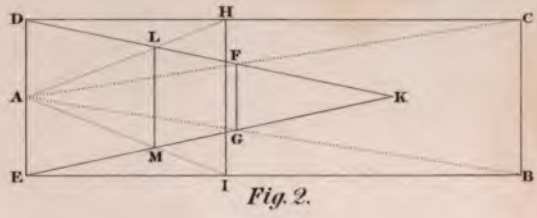
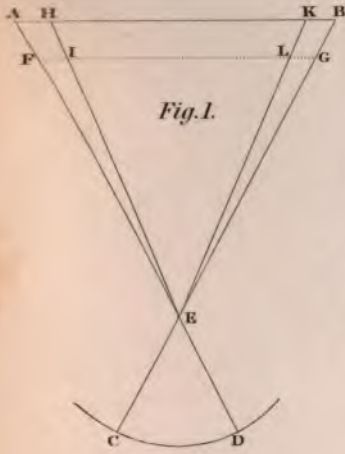












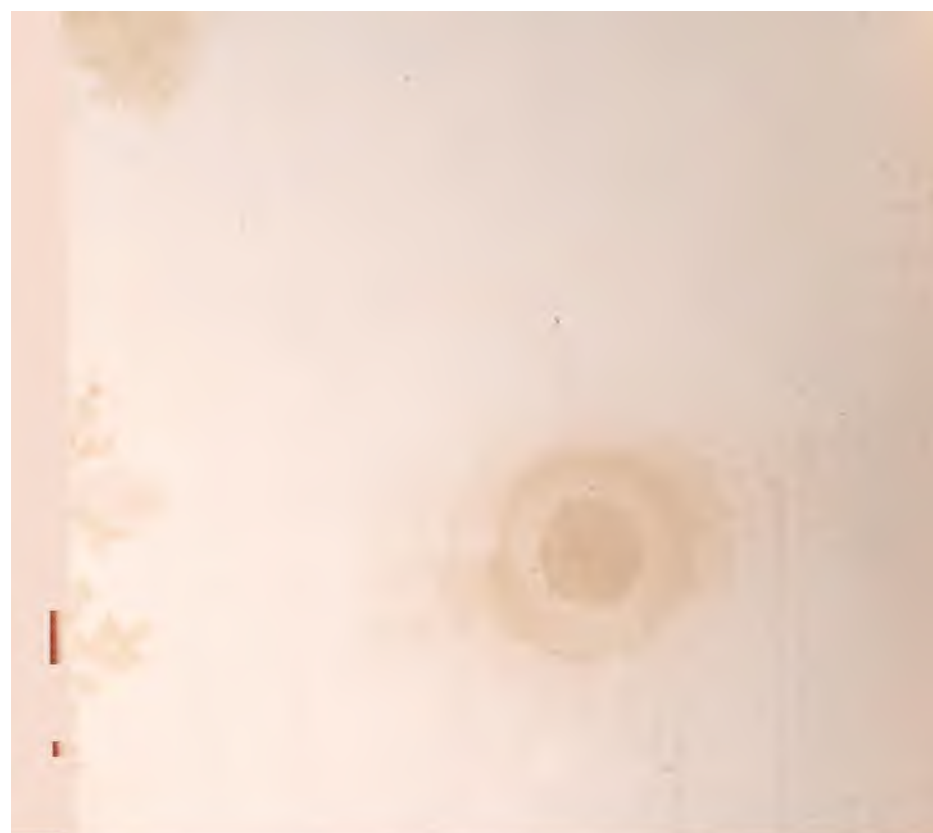


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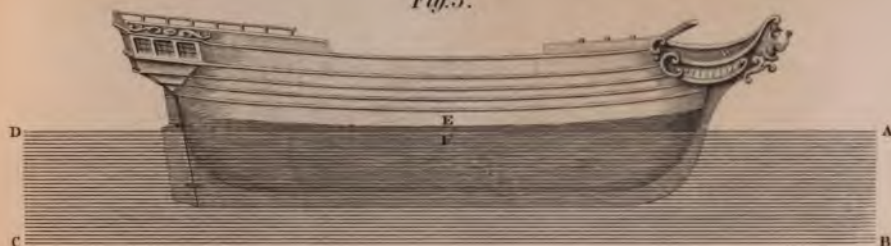


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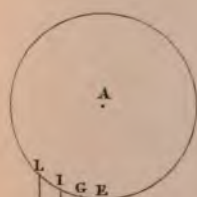


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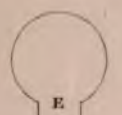
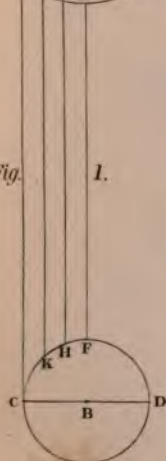


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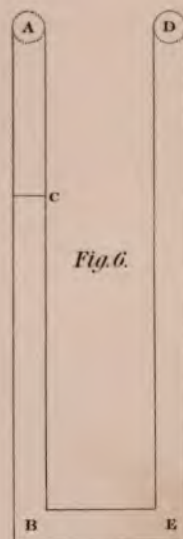
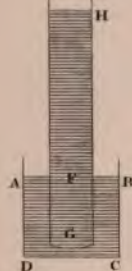


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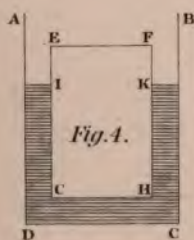
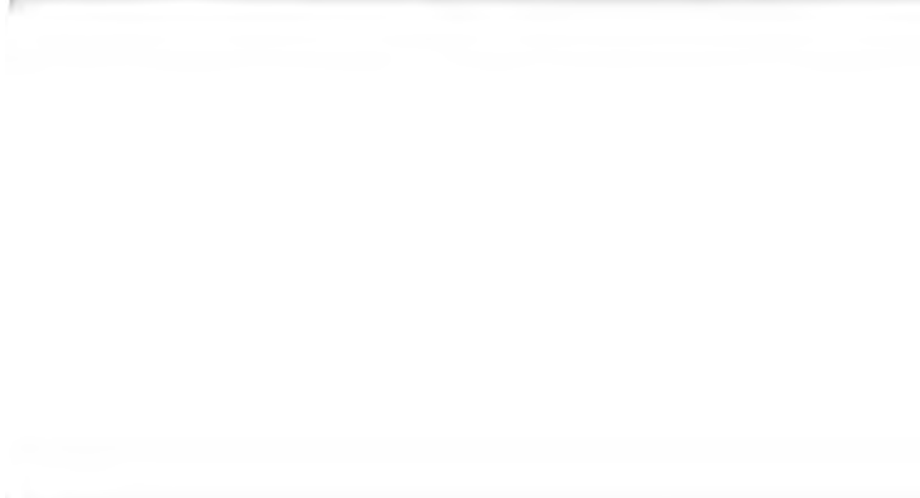
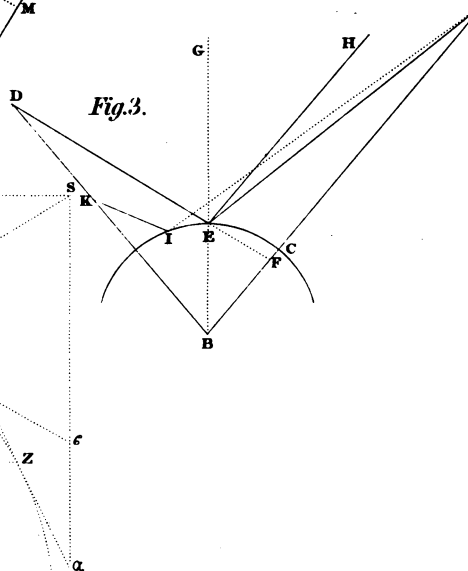
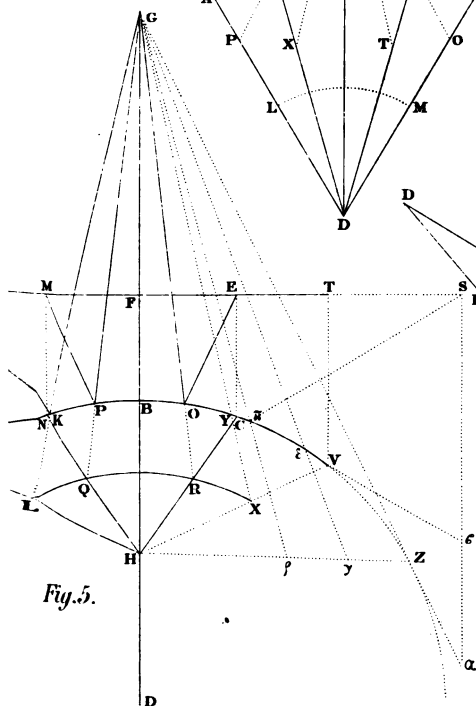
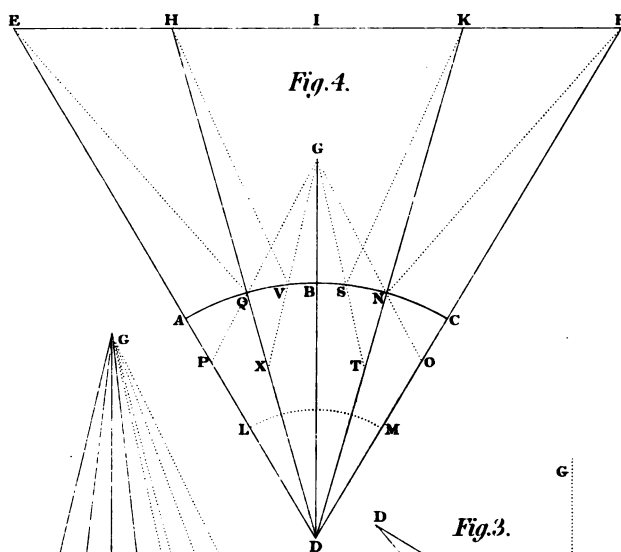
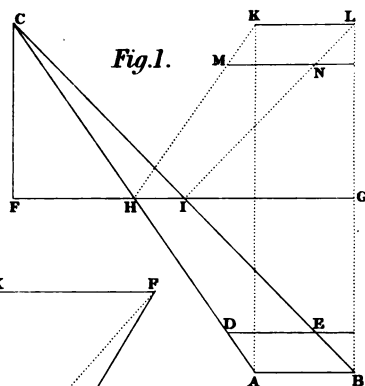
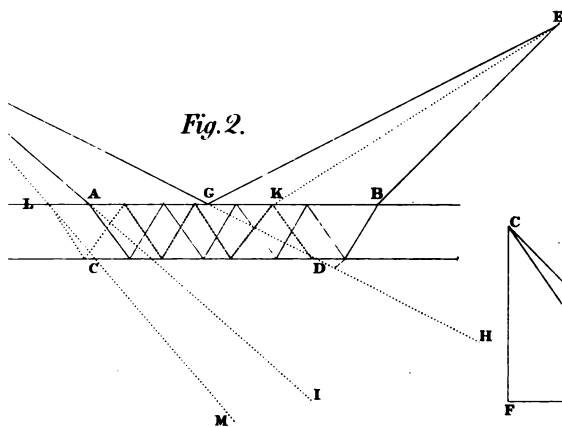
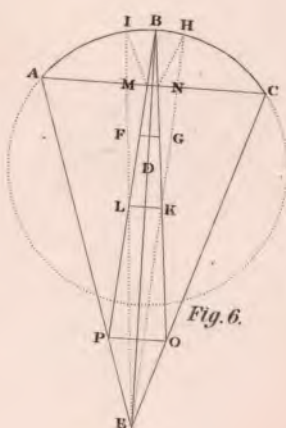
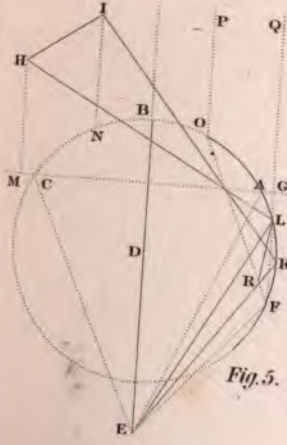
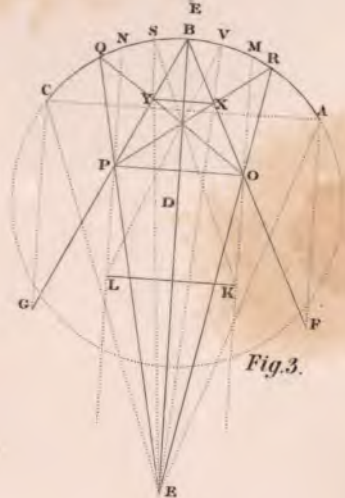
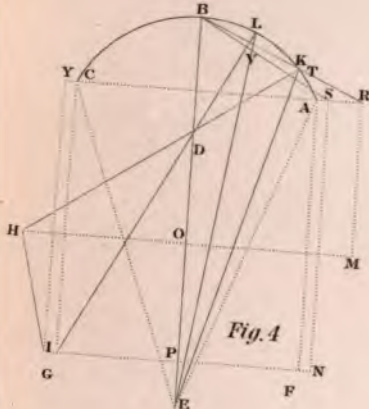
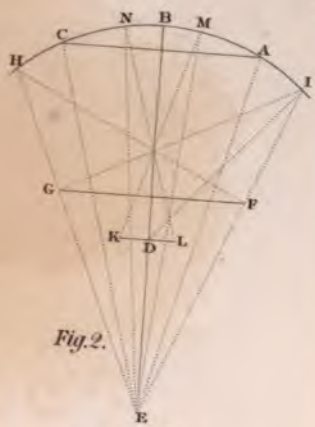
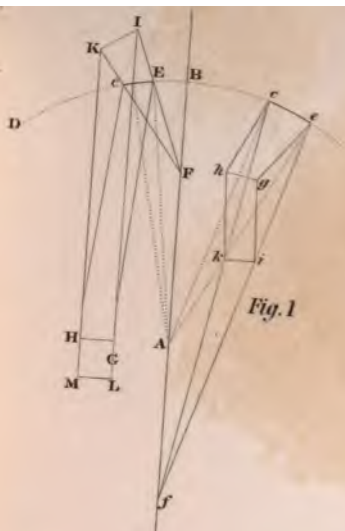


Fig. 4.











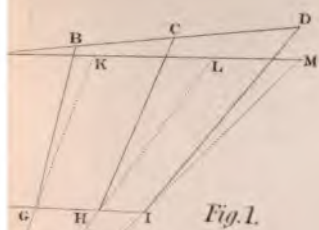


Fig. 1.



Fig. 2.

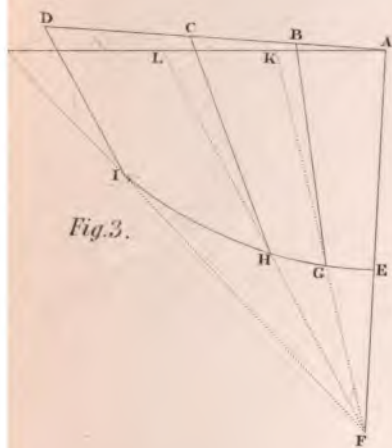


Fig. 3.



Fig. 4.

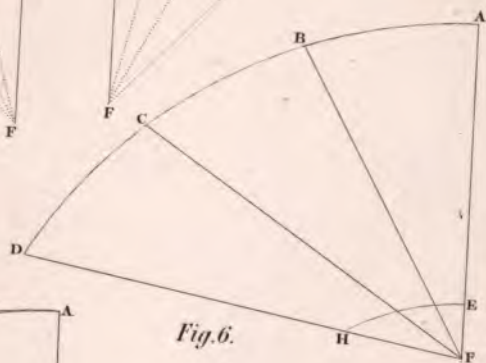


Fig. 6.

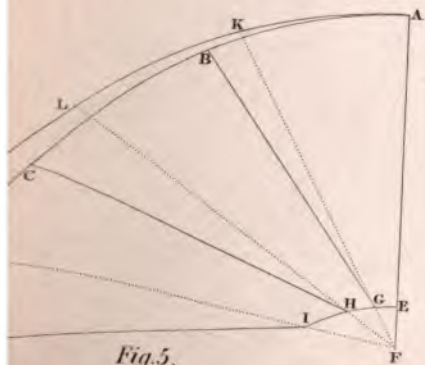


Fig. 5.



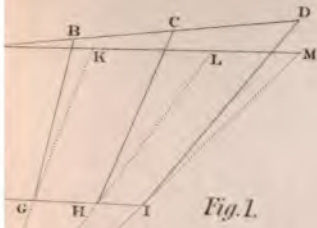


Fig. 1.

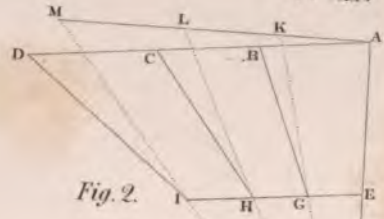


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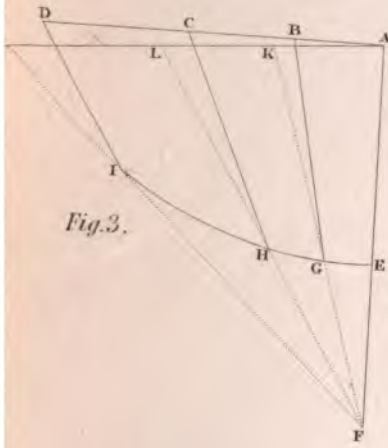


Fig. 3.

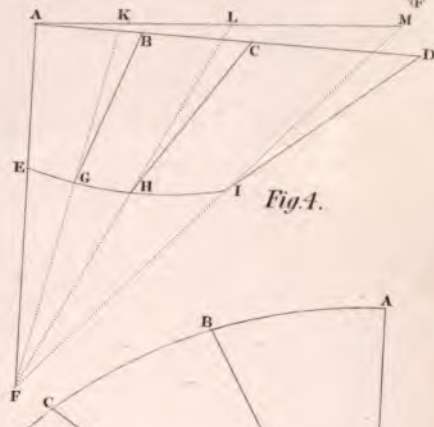


Fig. 4.

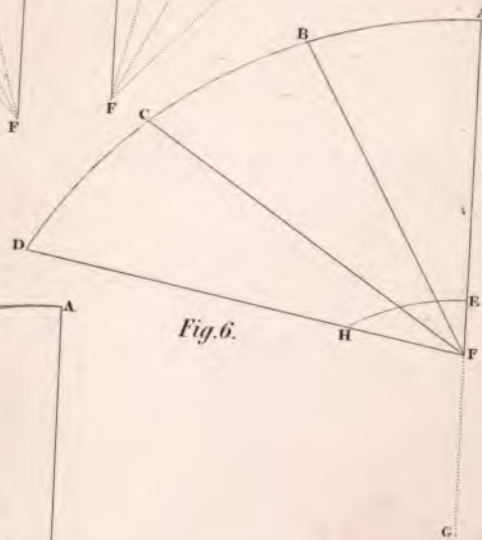


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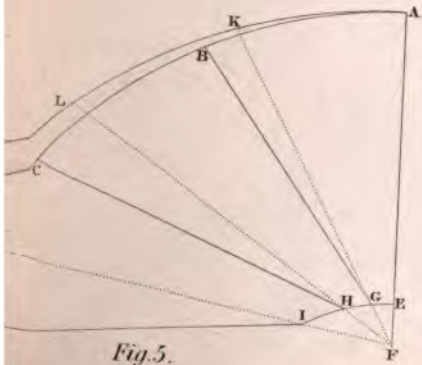
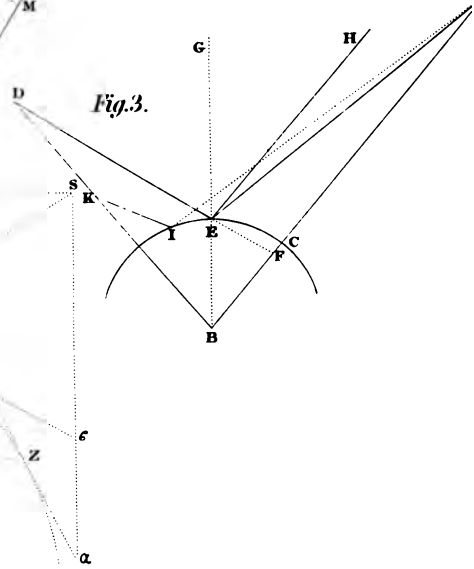
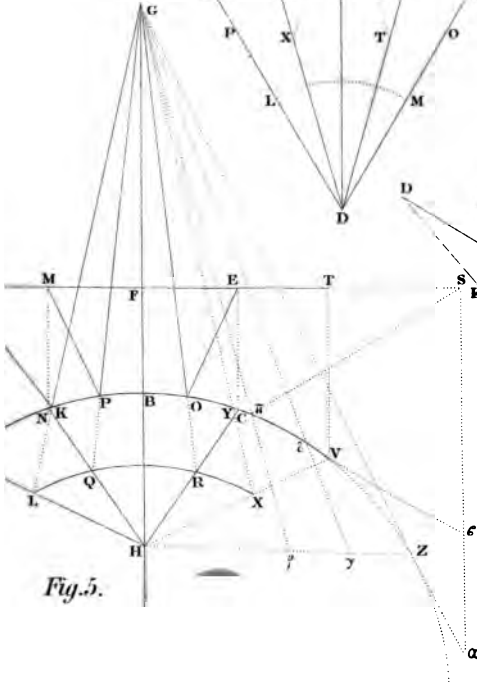
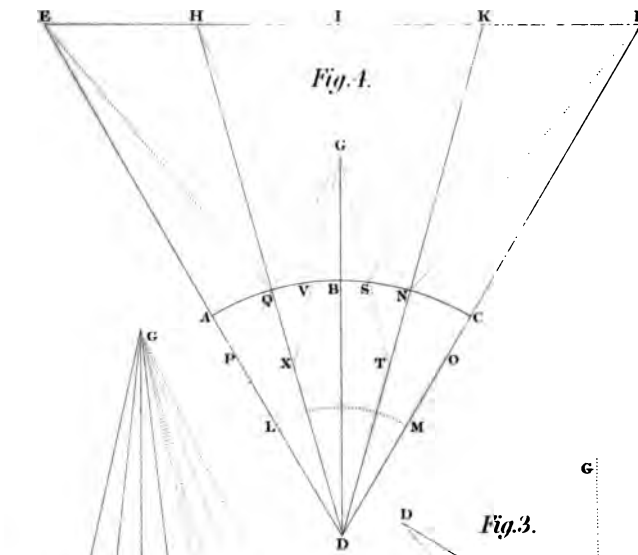
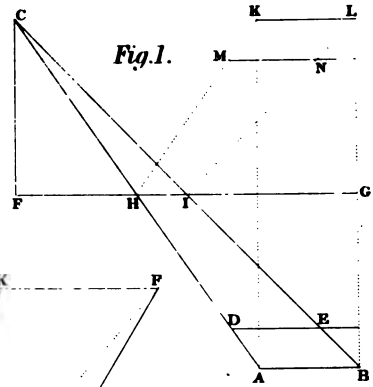
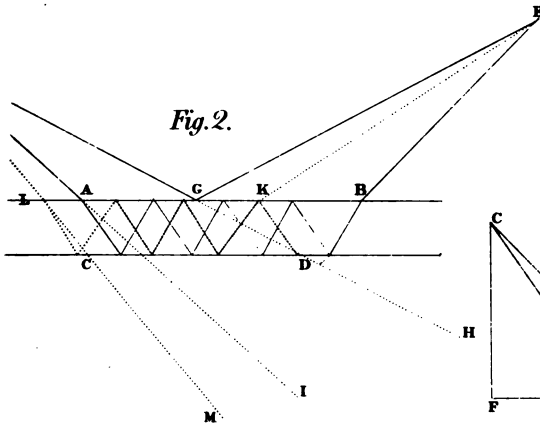
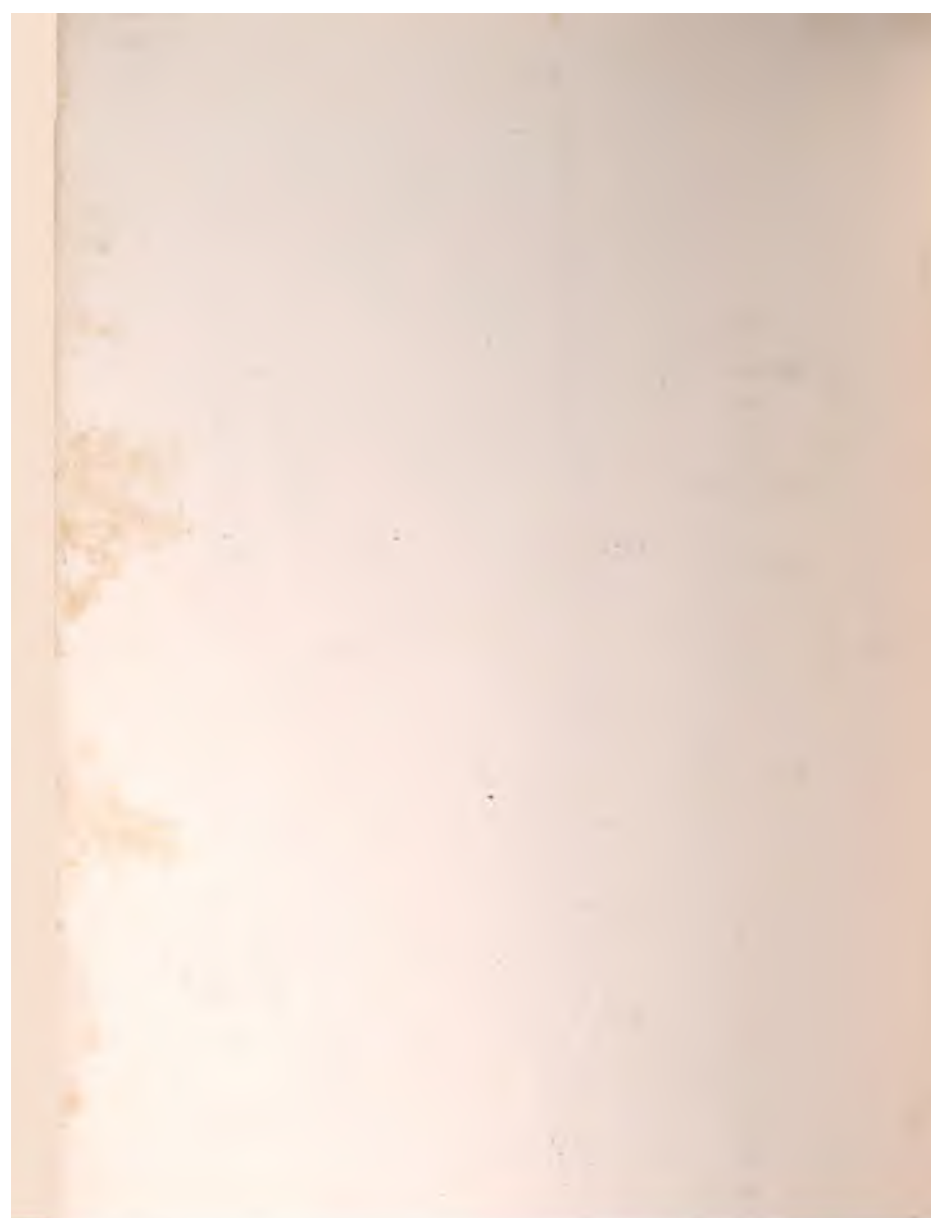
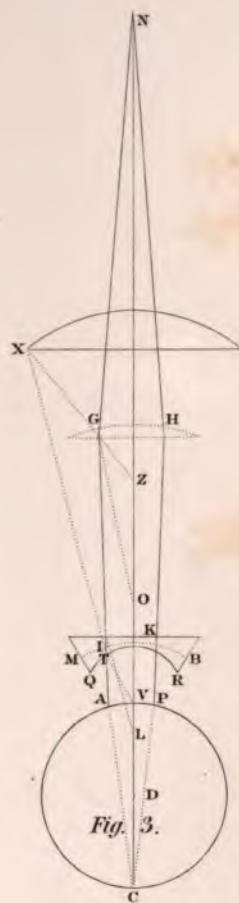
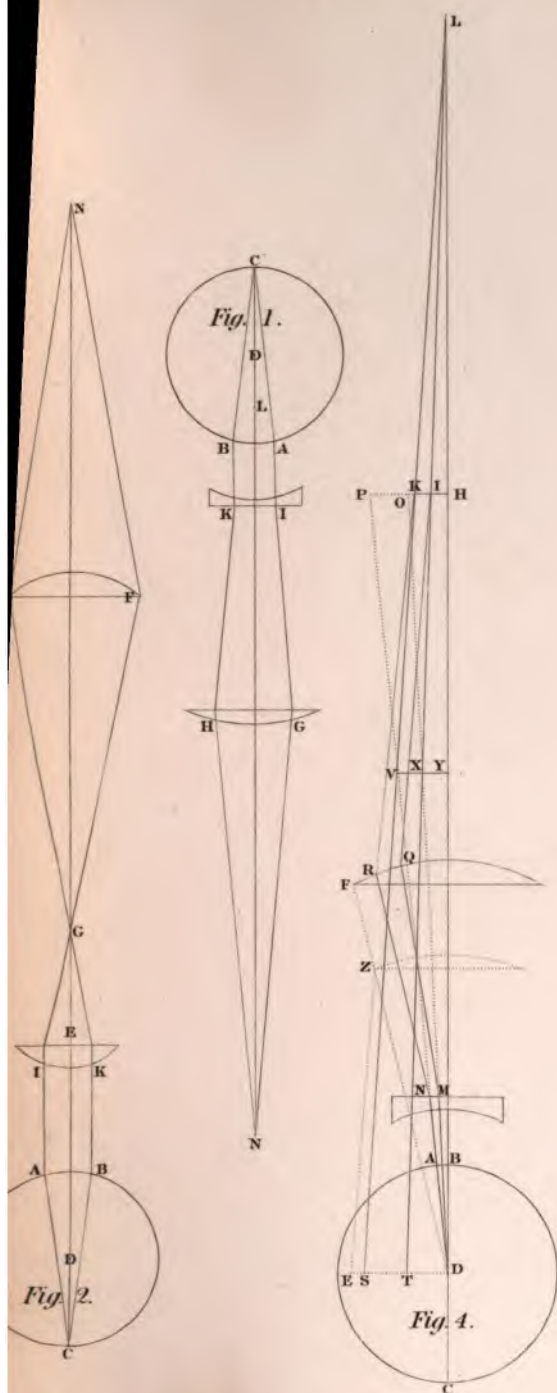


Fig. 5.











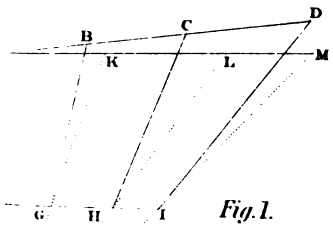


Fig. 1.

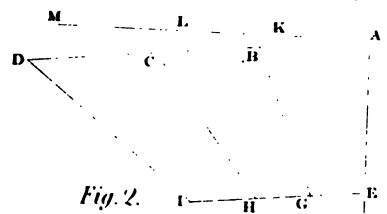


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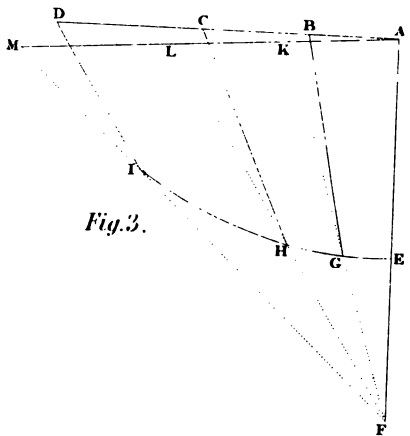


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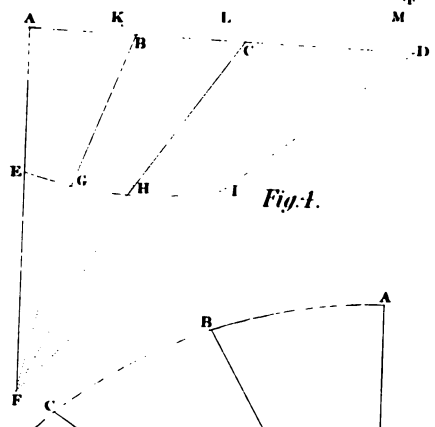


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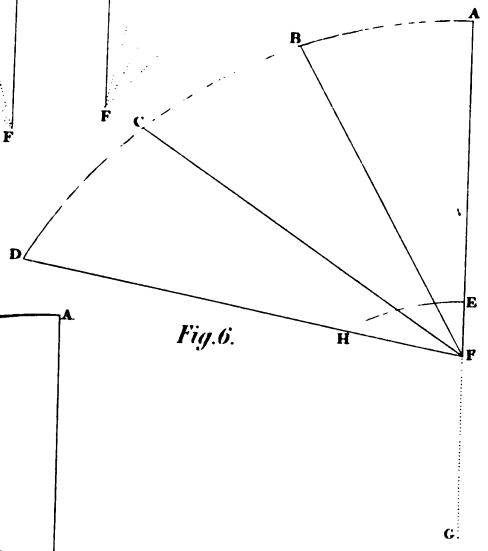


Fig. 6.

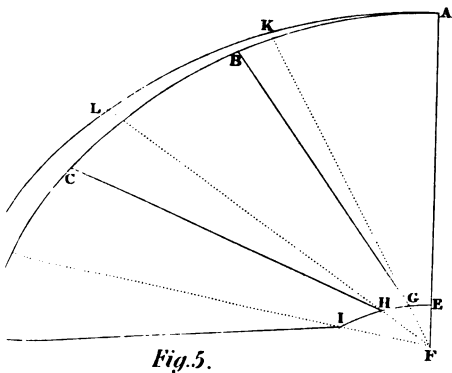
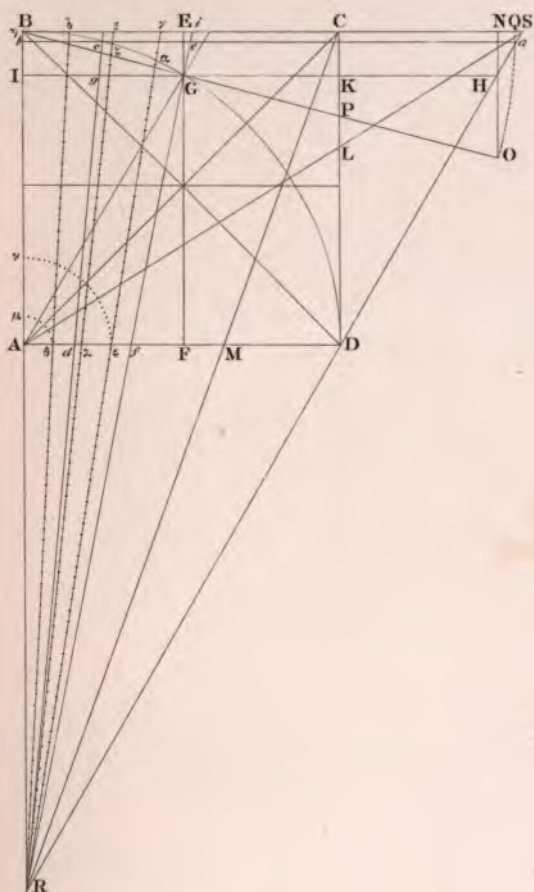


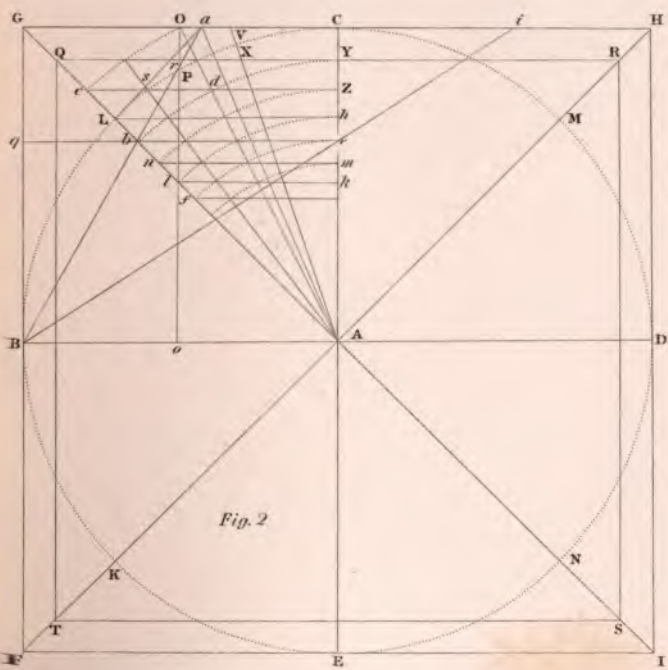
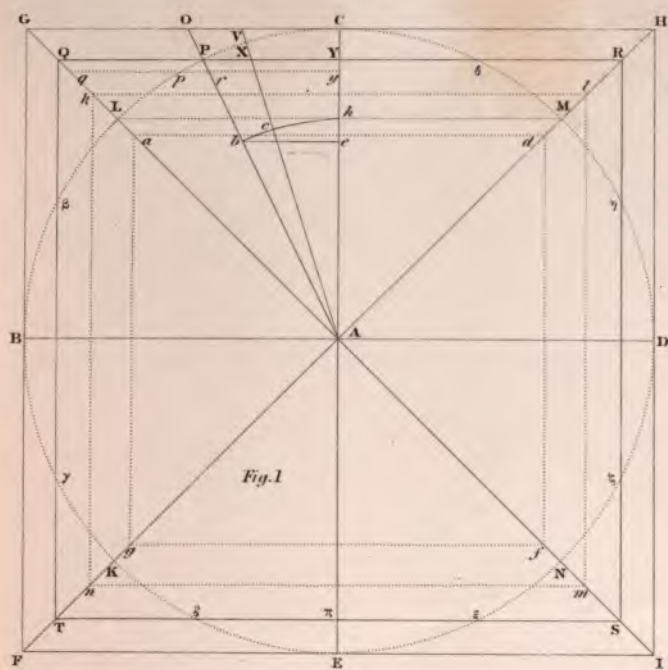
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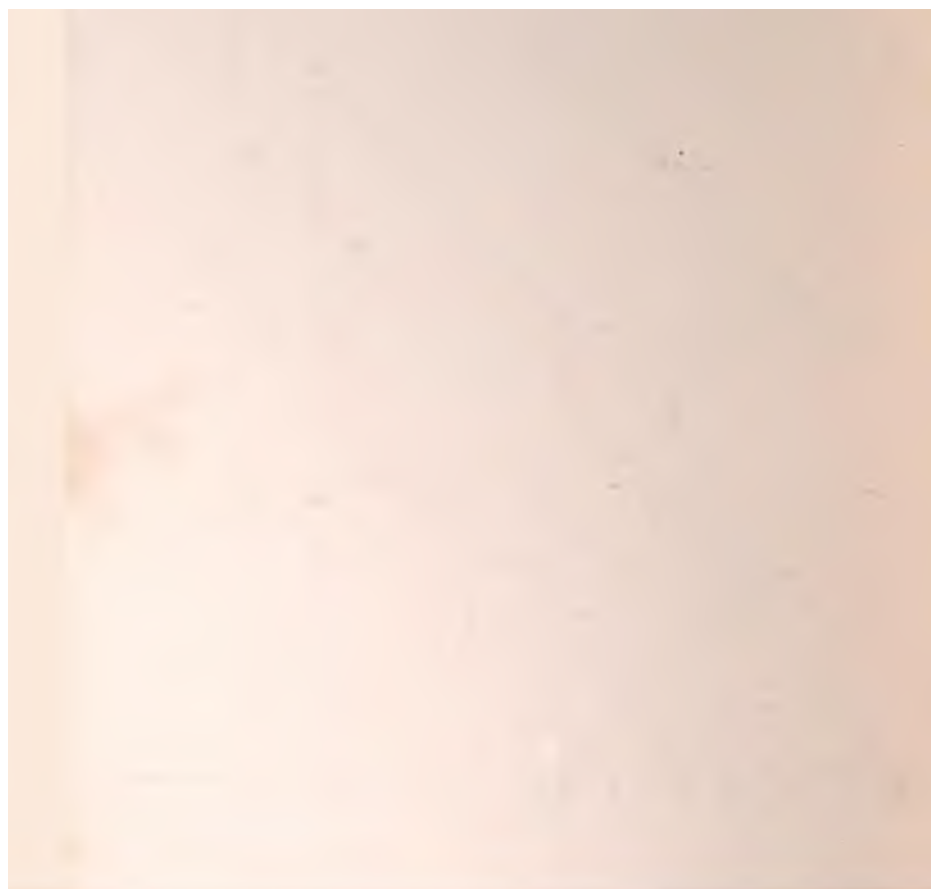


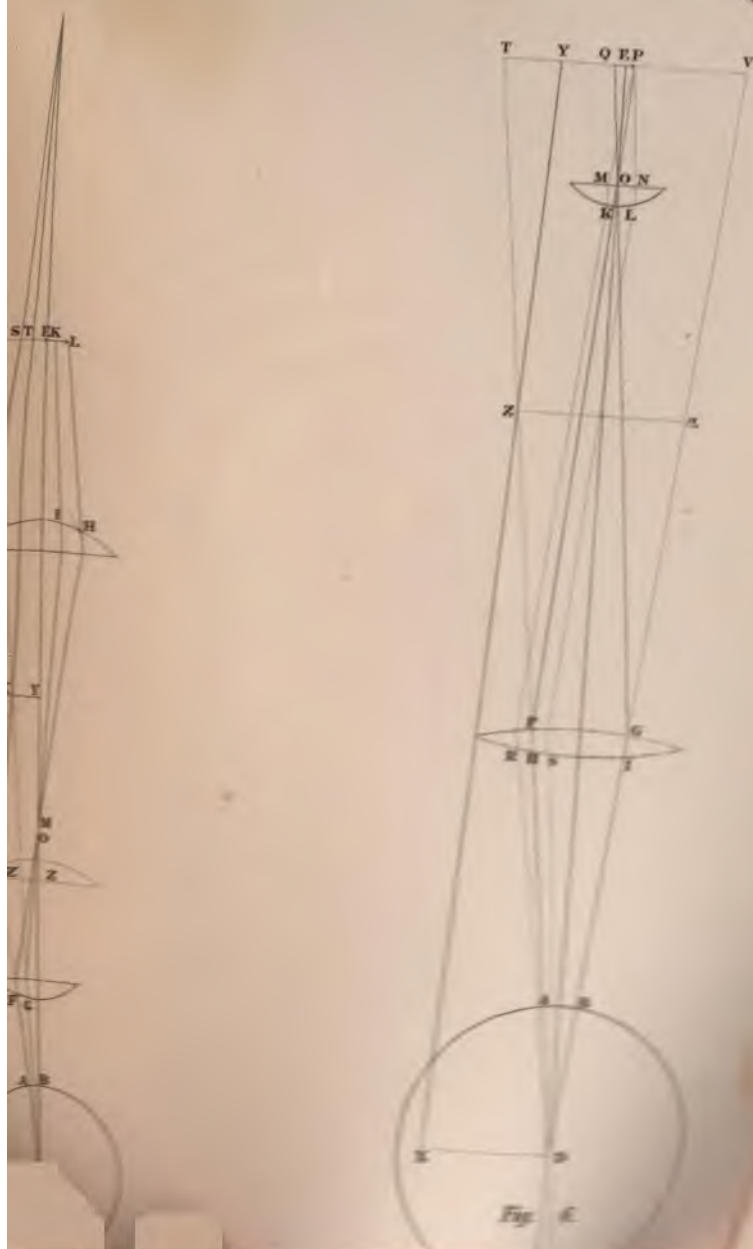




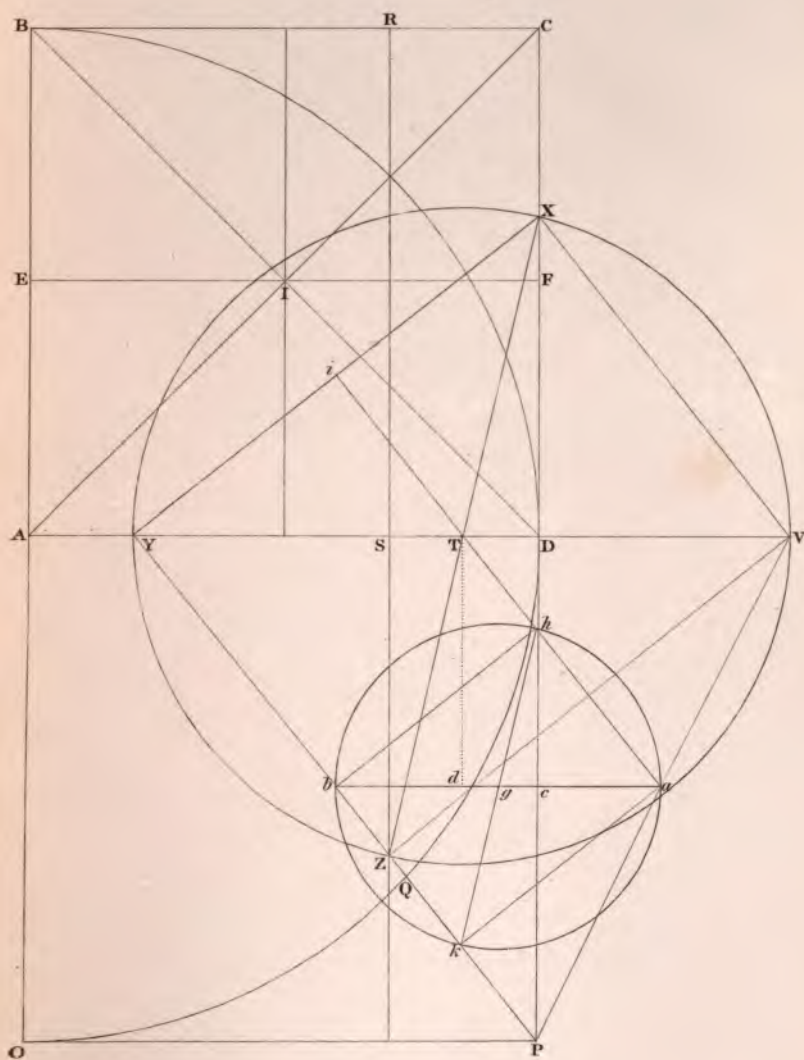














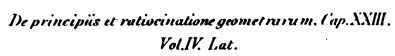




Fig. 1

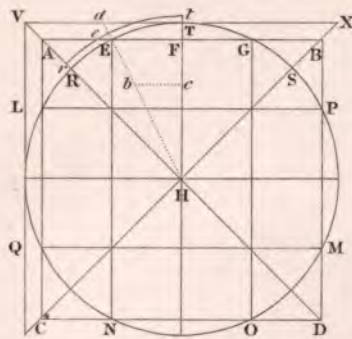
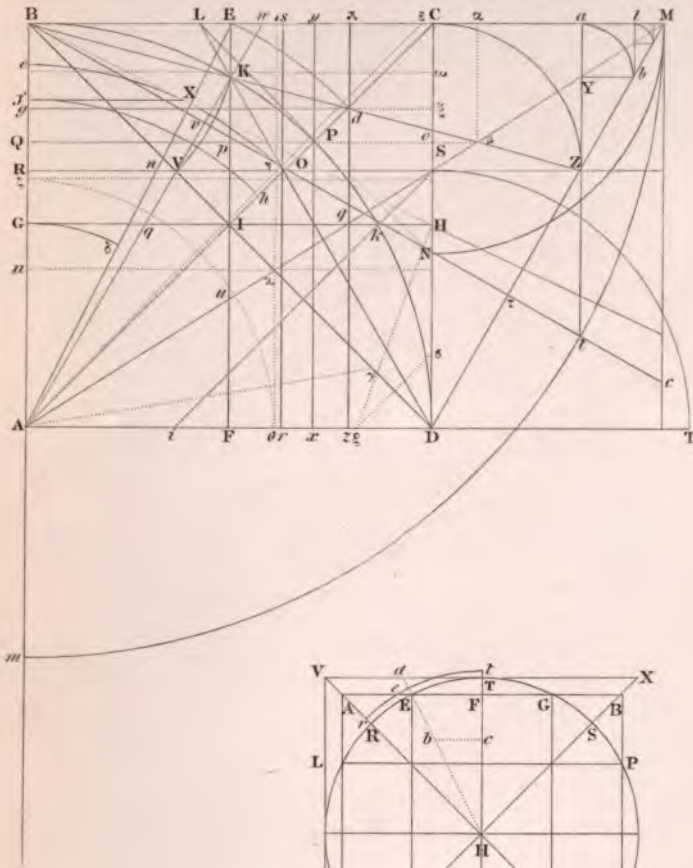


Fig. 2

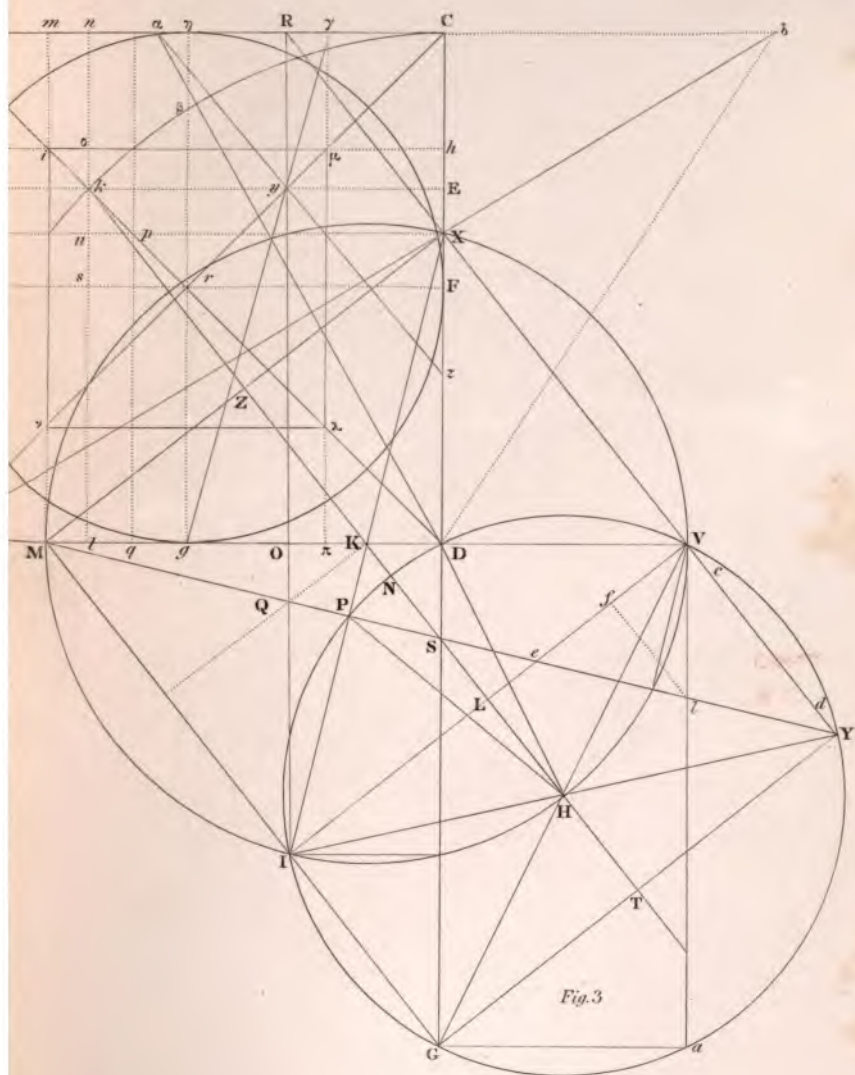
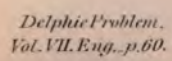
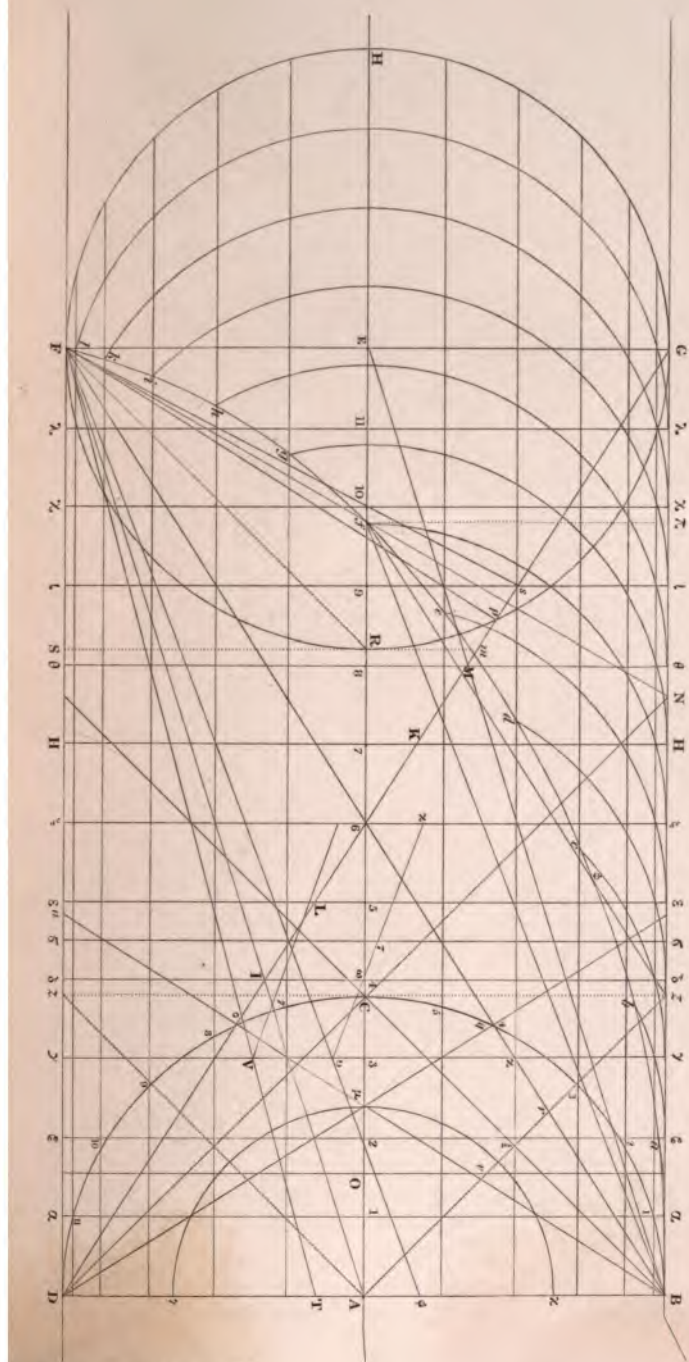


Fig. 3











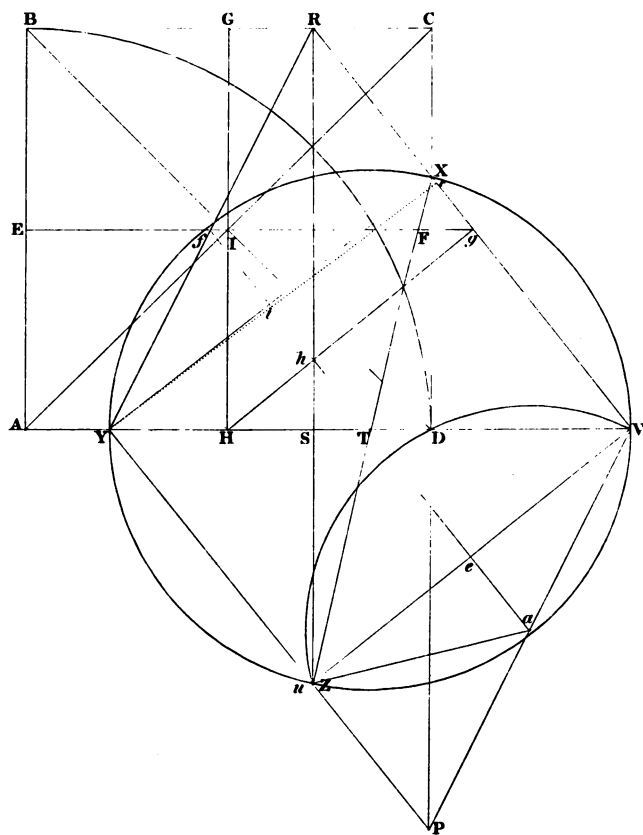




Fig. 1.

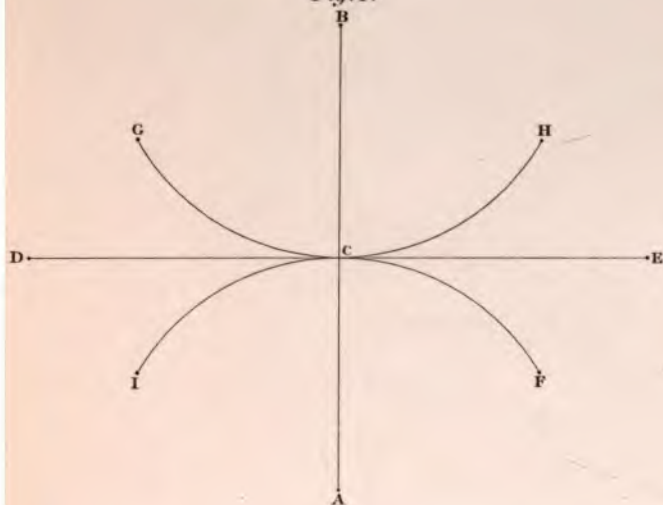


Fig. 2.

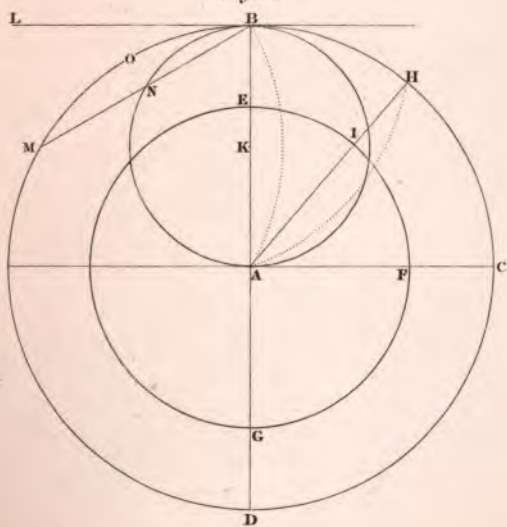


Fig. 1.

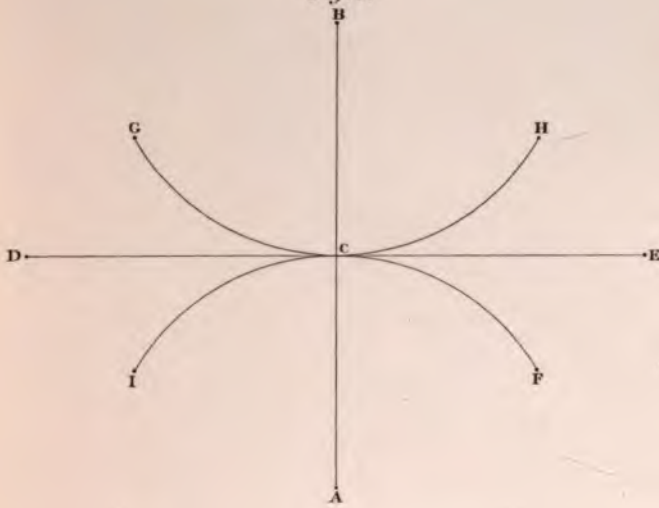
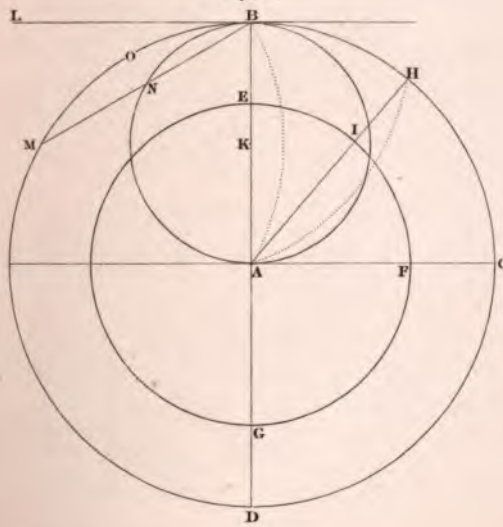
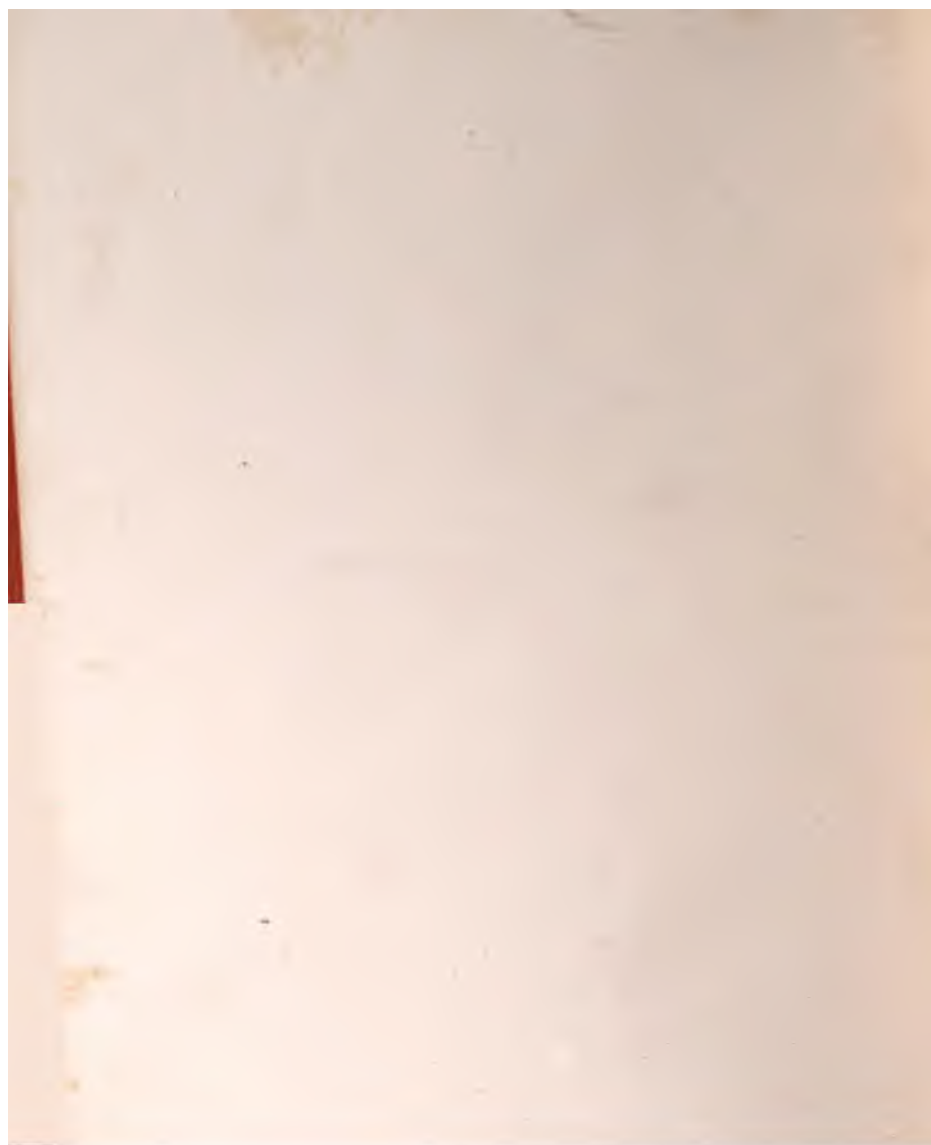
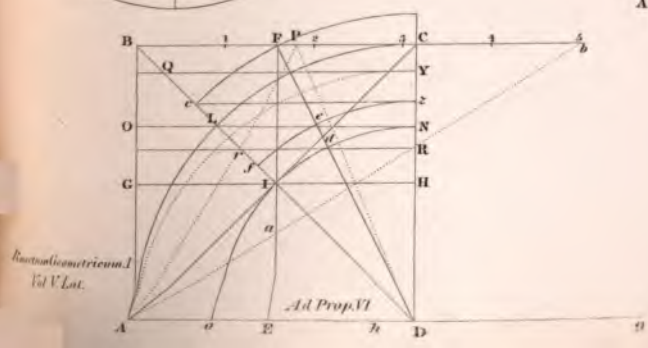
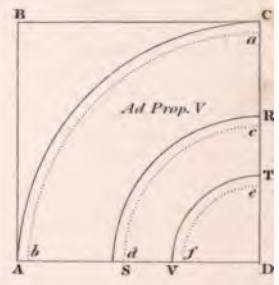
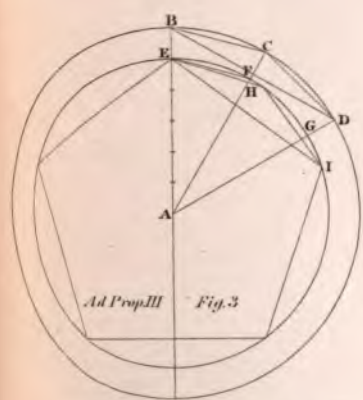
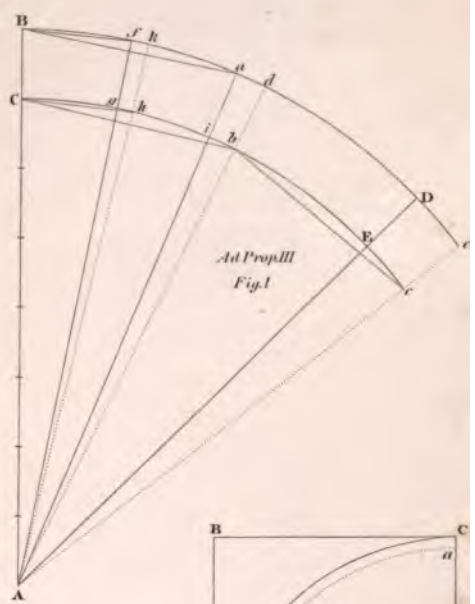
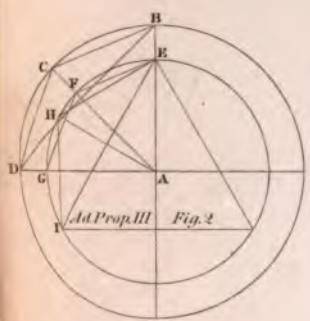
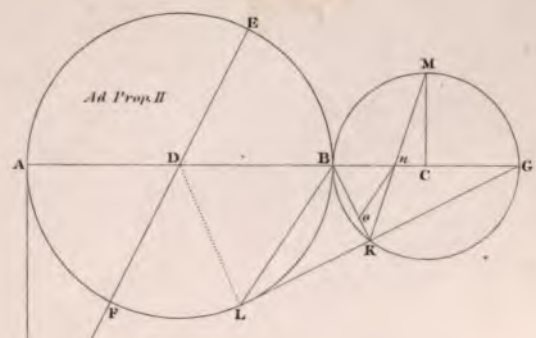
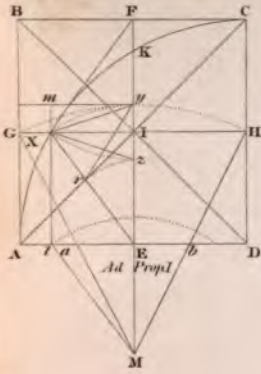


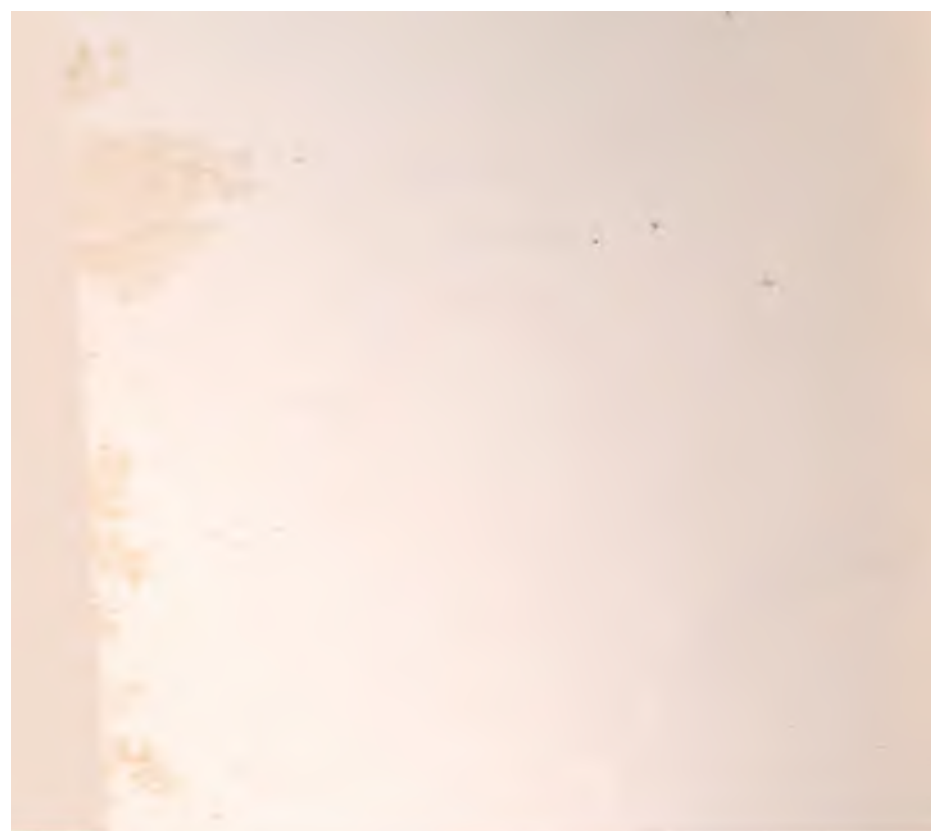
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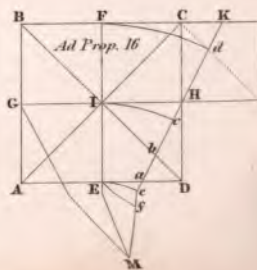
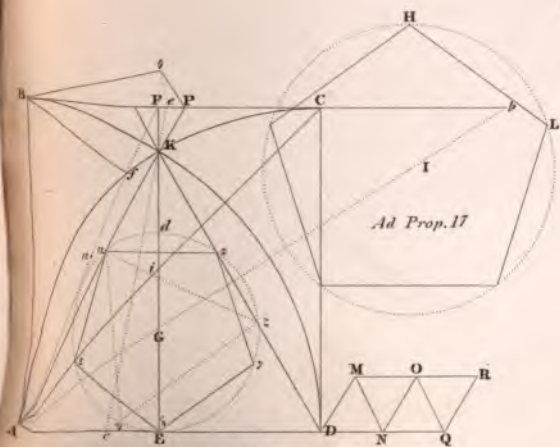
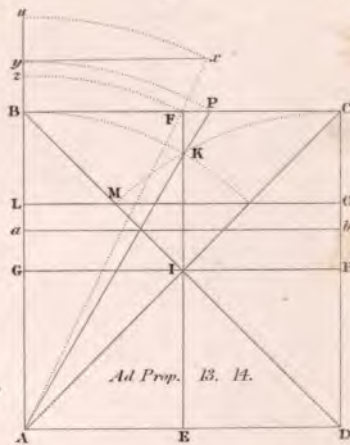
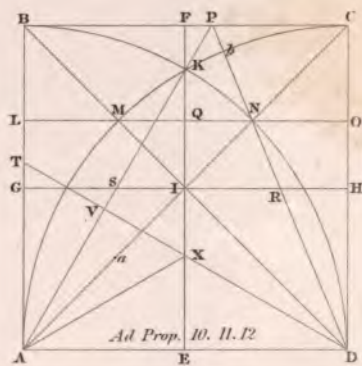
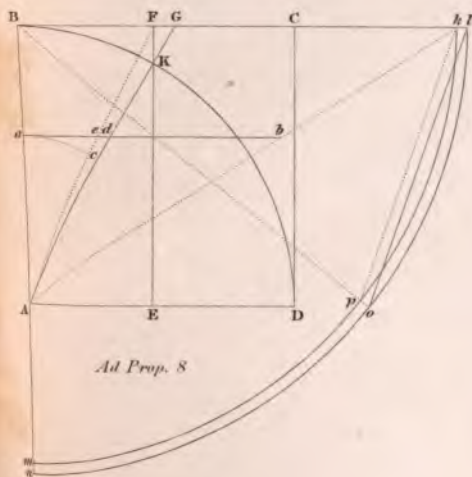
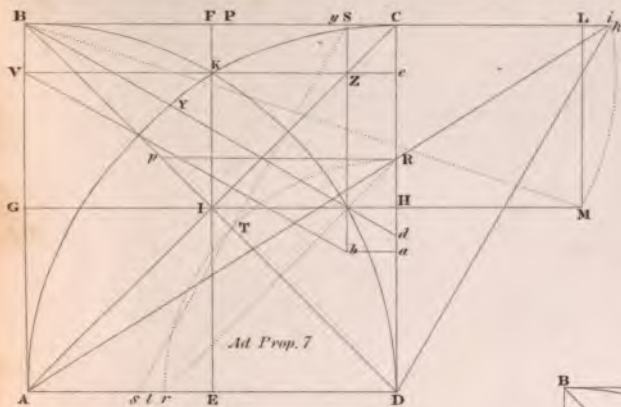




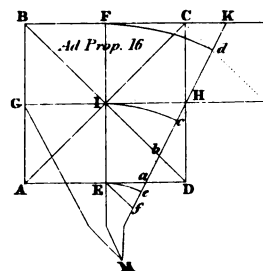
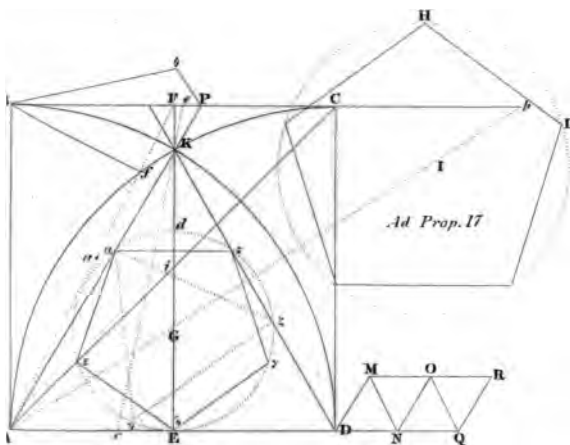
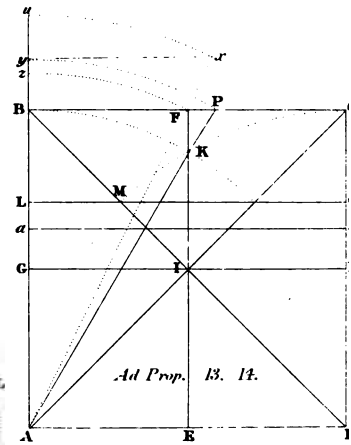
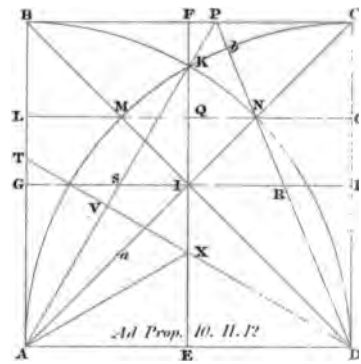
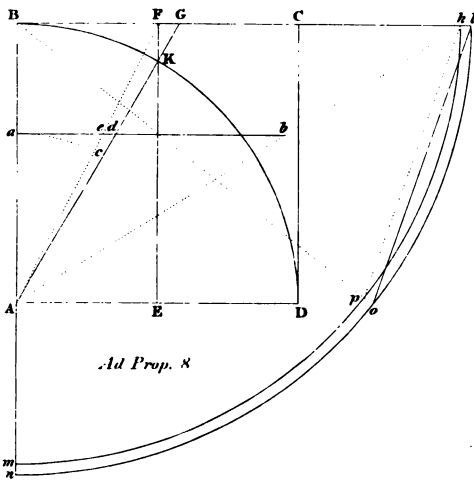
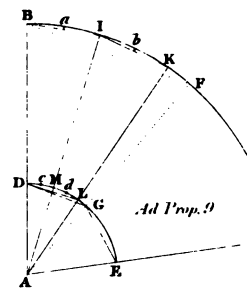
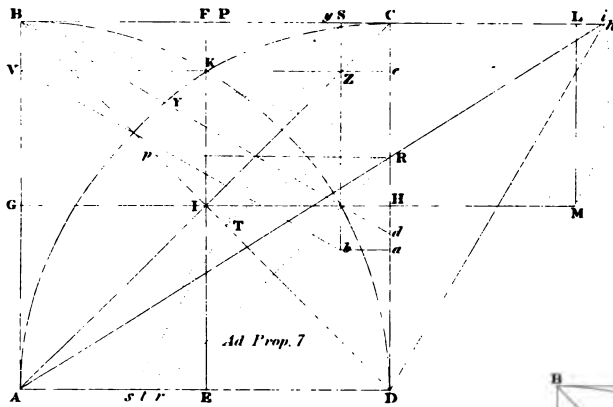


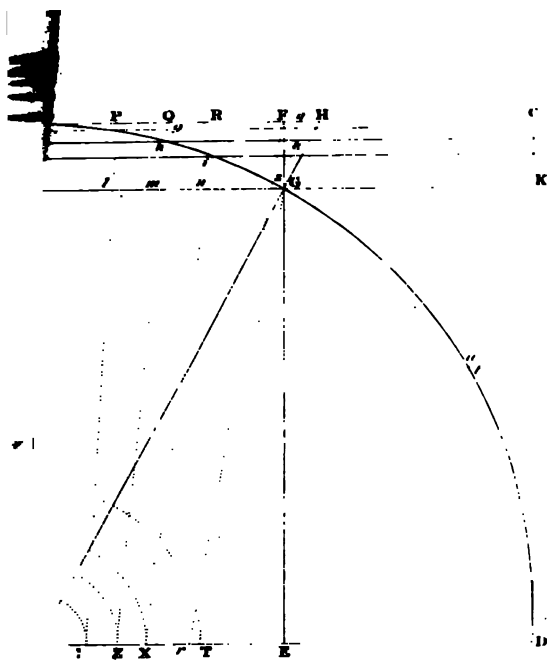
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Vol V. Lat.



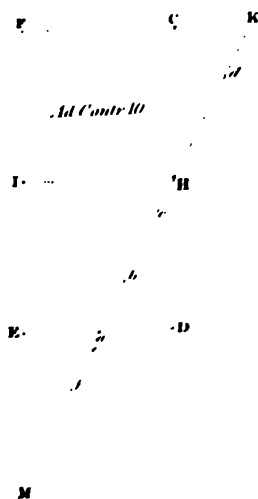


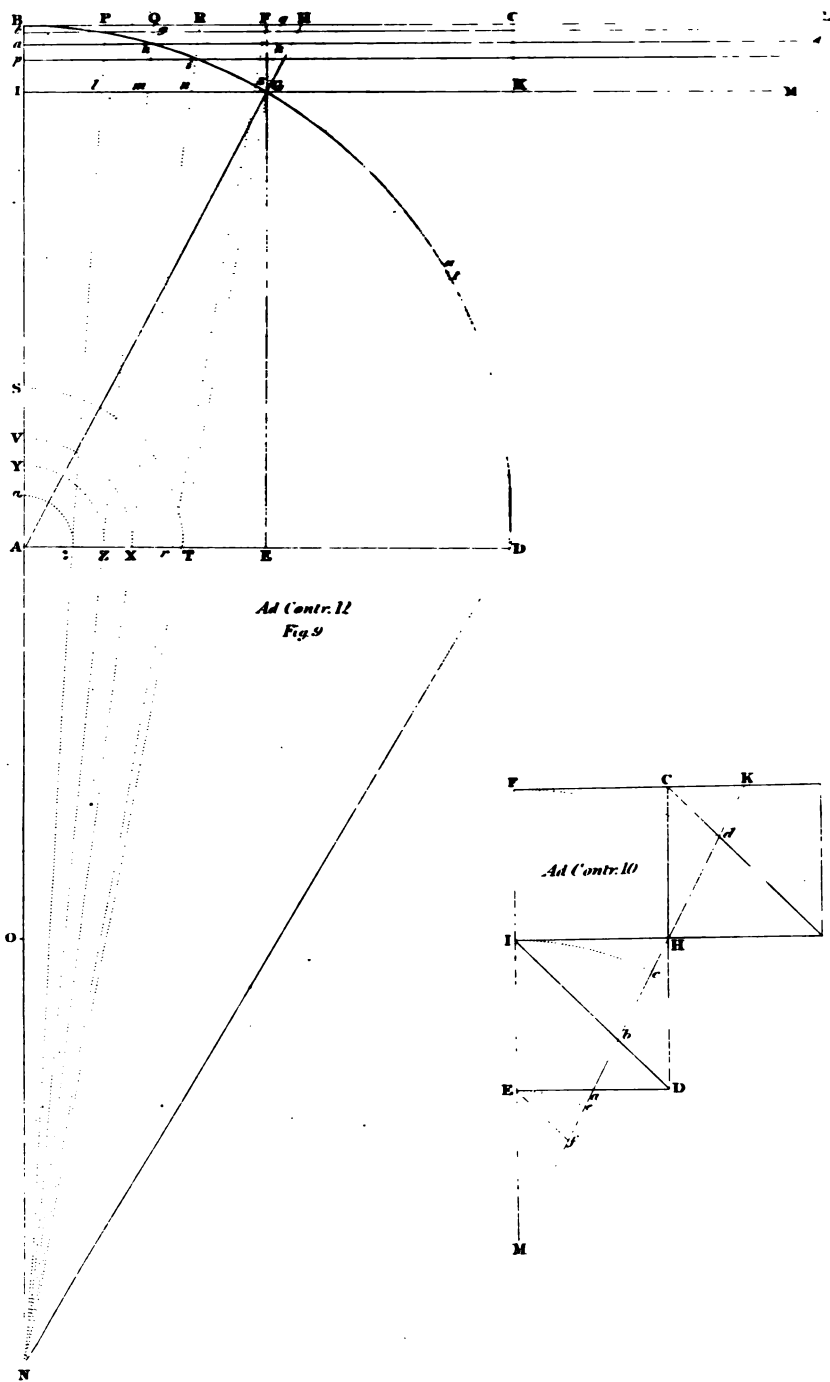




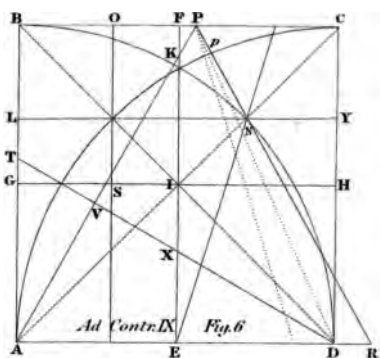
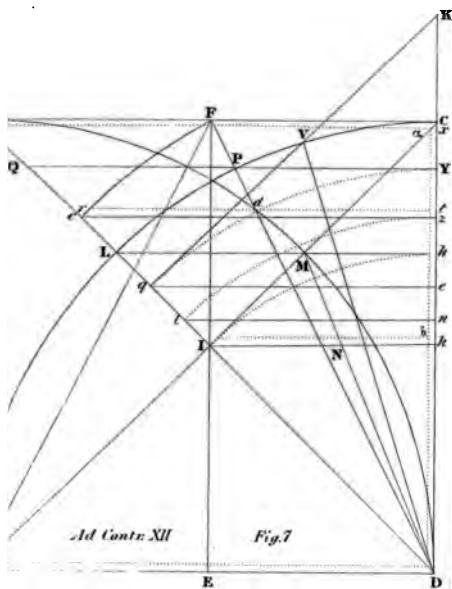
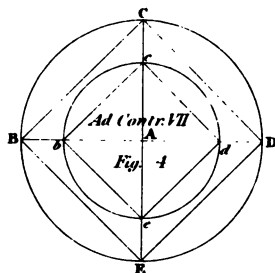
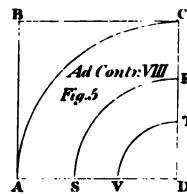
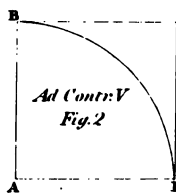
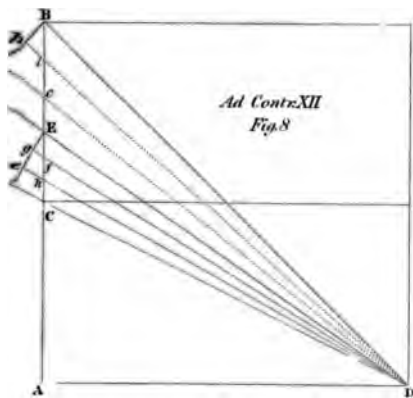
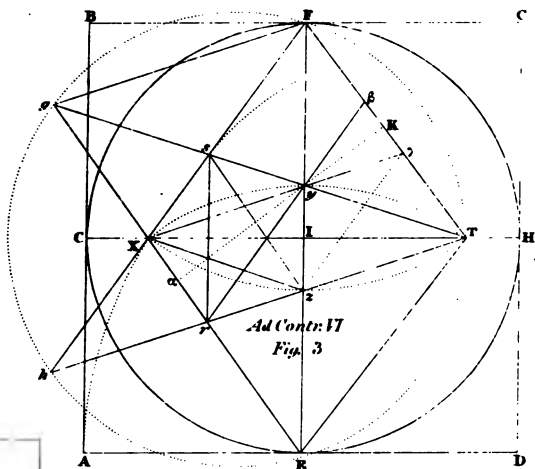
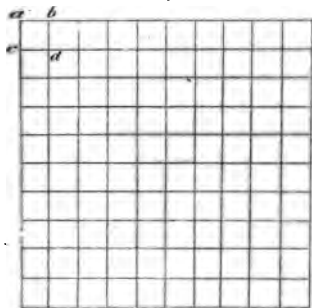


Ad Contr: 12
Fig. 9

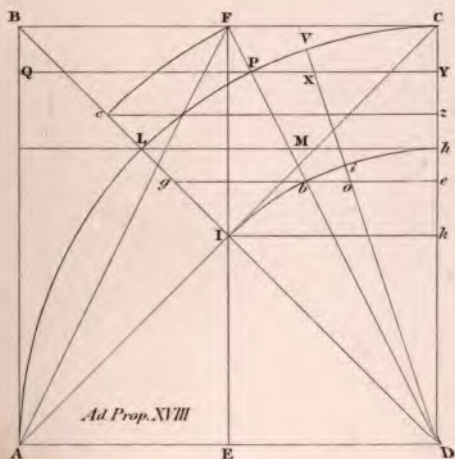
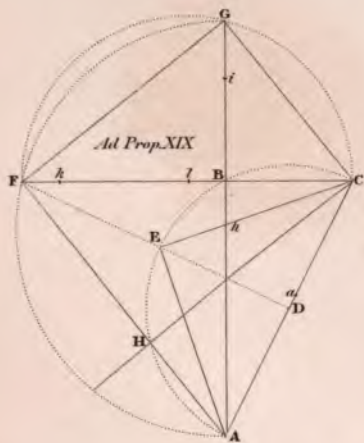
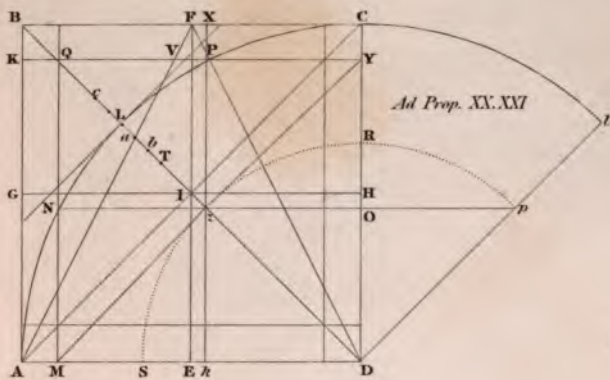


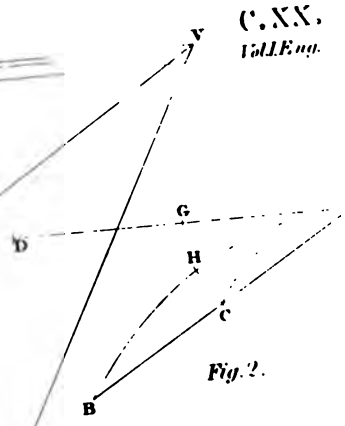
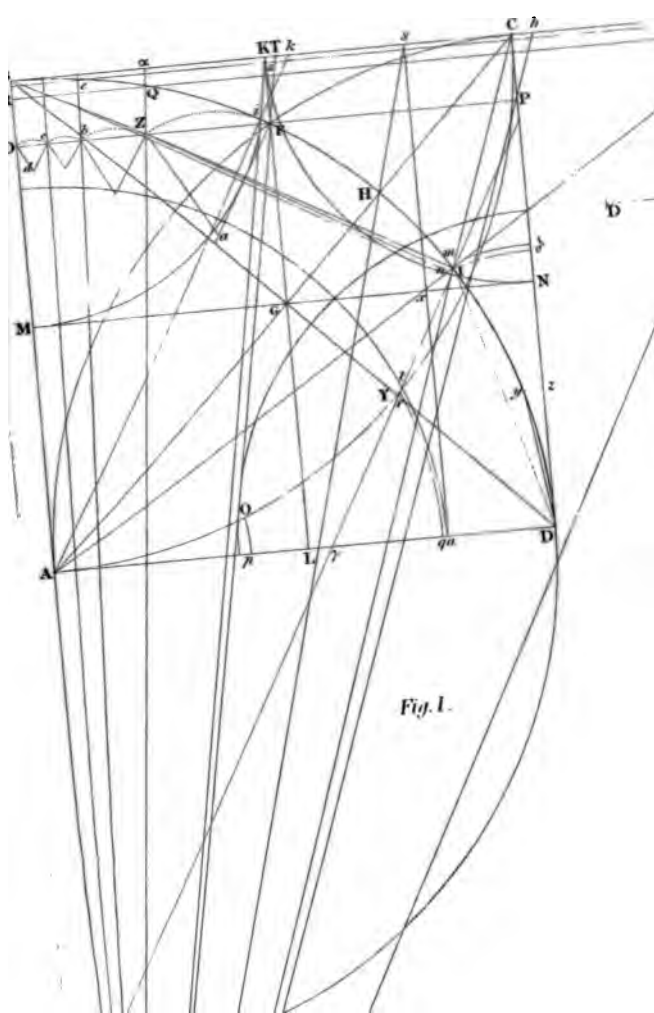


Ad Contr:IV
Fig.1



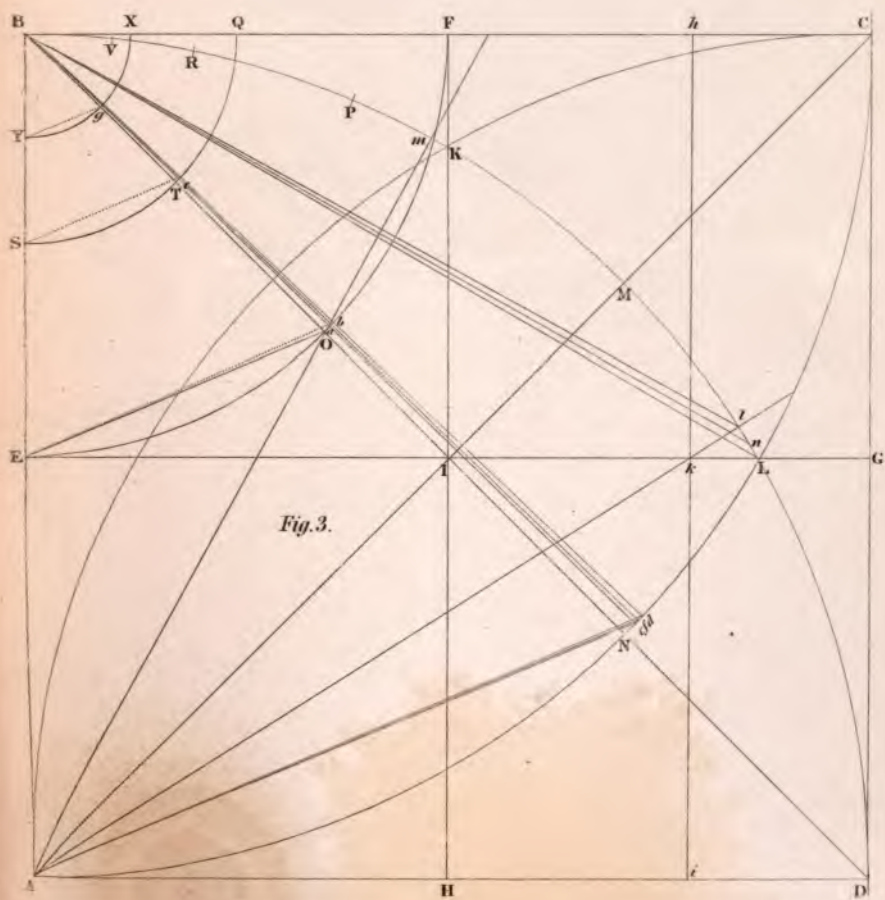






C. XX.
Vol. I. E. 100.

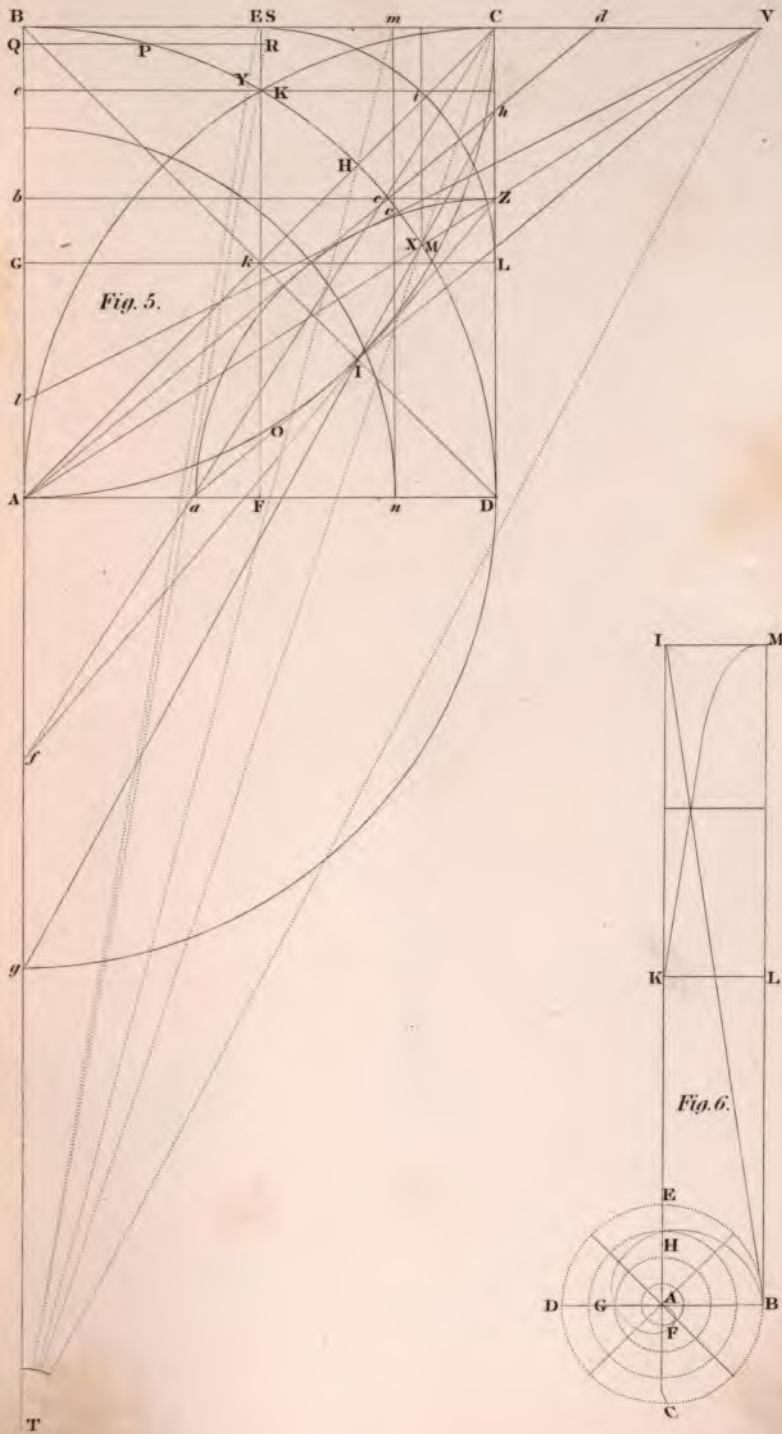






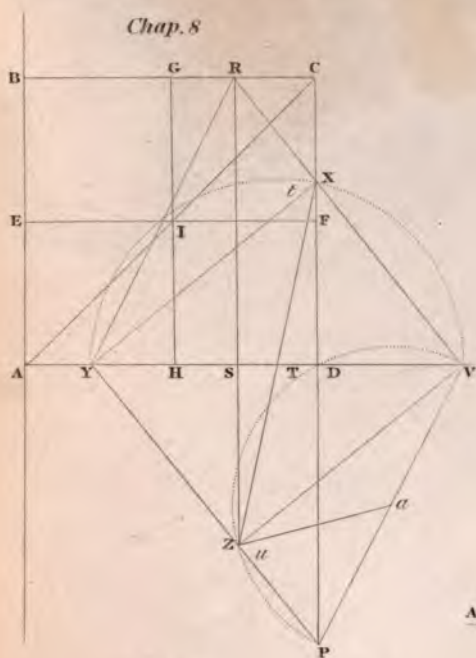




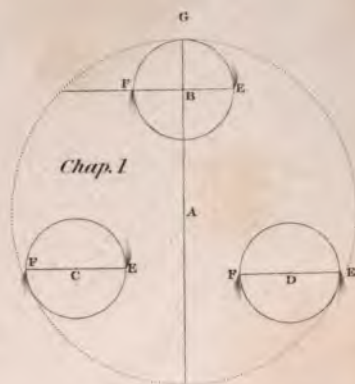




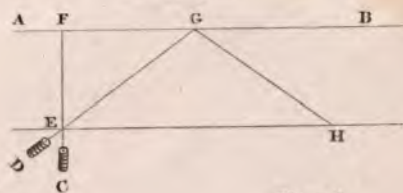
Chap. 8



Chap. 1



Chap. 7



Chap. 6



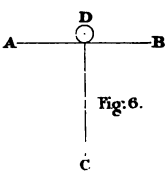
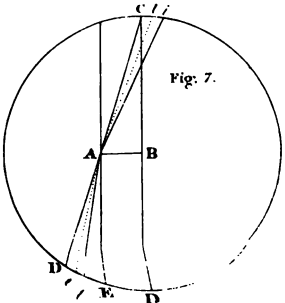
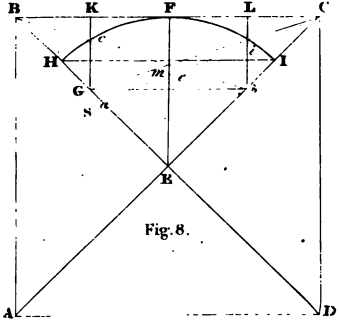
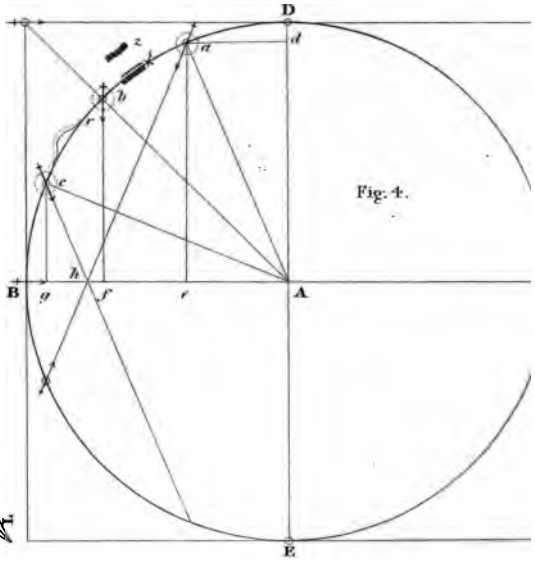
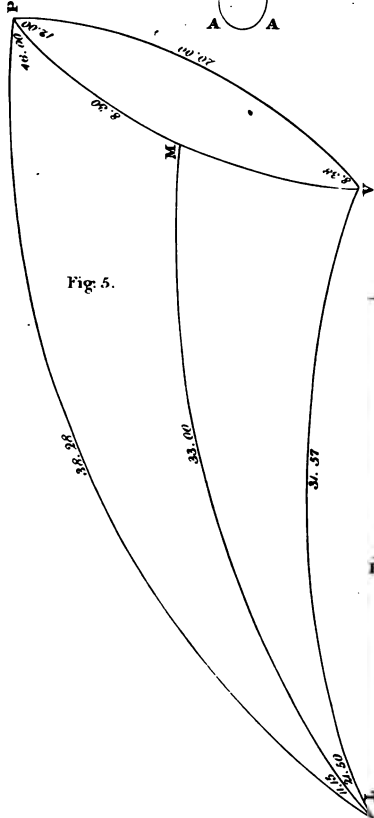
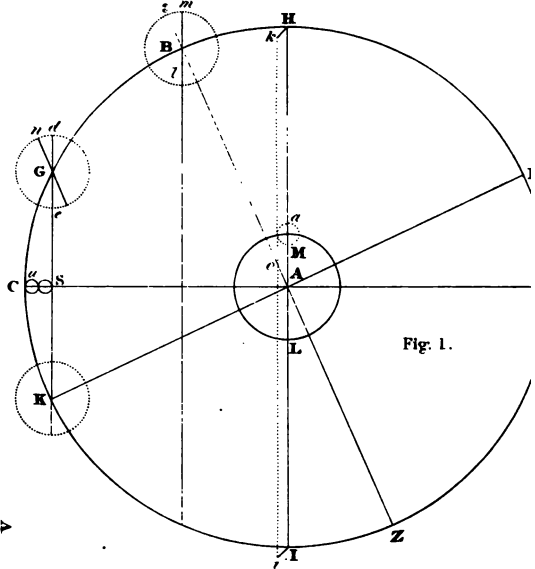
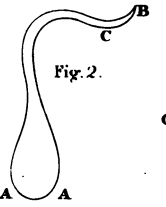
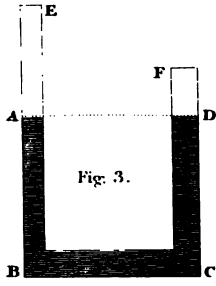
Chap. 5



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